

Mr. D. W. Gerhard

REFORMED CHURCH MESSENGER



New Year Number

The Conquering Christ

Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine, than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe.

—Dr. Philip Schaff.



Dark Days

(A Prayer)

Must we lose Thee, O God, when days are dark, and gray skies come between us and the sun; when our hearts are heavy we know not why, when we are possessed by a hunger for we know not what, nor whose the friendly step we crave across our threshold?

Shall we praise Thee only when the heart is full of ecstasy, and the very air seems to lift us heavenward? Shall we not see in darkening days a heavenly ministry and in the shadows find Thy healing touch? And whatever the darkness holds, does it not still more hold Thee?

So shall we pray, not for unending days of light, but for grace to see Thy face amid the gloom. In the name of Him Who robbed earth's shadows of their hurt forever. Amen.

—Addison H. Groff.



PHILADELPHIA, JANUARY 3, 1935

ONE BOOK A WEEK

A SHEAF OF SERMONS

I have before me seven volumes of sermons. Who reads them all, I wonder? Yet perhaps I do not wonder why some of them are read and even eagerly sought for. I naturally turn to Dr. Fosdick's volume first, for here I am sure to find something startling, arresting and inspiring. "The Secret of Victorious Living," by Harry Emerson Fosdick (Harper and Brothers). Here are twenty-five of Dr. Fosdick's sermons and I challenge anyone to put them up against any equal number of sermons by any preacher of any age — Phillips Brooks, Henry Ward Beecher, Parkhurst, Joseph Parker, Dale, Chalmers—any one of them, and they will stand the comparison. Brilliant, eloquent, witty,—yes, all these, but probing down into the problems of the day: throwing light upon every question that besets us; shunning no perplexity that faces the modern world; pointing the divine satisfaction for all earthly needs—these are the sermons and thank God for the fearless prophet. All are great sermons but the one on "The Unknown Soldier" is one of the great sermons of the age. (A British weekly paper has carried, for I know not how many weeks, a long extract in big lines on the front page of the paper.)

Every Wednesday evening 2,000 people hear Dr. Preston Bradley talk on books. "Courage for Today" (The Bobbs-Merrill Co.) is a book of 200 pages to meet the demands of the people who wish to have in permanent form for themselves and to send to their friends. Dr. Bradley has an infectious personality. He is a reservoir of health, happiness and courage. All who come in contact with him can only gain new courage for living, no matter how far gone they may be. The topics of these

sermons, discussed by a sort of spiritual genius, will give an idea of their nature: "The Way Through," "The Colors in the Sunset," "Forward and Onward," "Why Be Afraid," "Keep Faith Alive," "Life is an Altar," "Courage for Today," "Pitch Life High," "Work Hard and Play Hard," "Where Happiness Lies," and "Living Victoriously."

From the hand of Dr. A. Karl Kernahan there comes a symposium, "Great Sermons for Growing Disciples" (Fleming H. Revell Company), which purports to be "for the nurture of new Christians with an emphasis on evangelism, worship, Christ, Church, loyalty, prayer, scripture, stewardship, every phase of life and social responsibility." Well, it is pretty hard to find anything else to emphasize! The volume is valuable for two reasons: it is compiled of 16 sermons by 16 preachers by men who are experts along their lines and who are members of the "Directed Survey and Visitation Evangelism Campaigns," and secondly, the sermons are each one by men who are supposedly technicians in the art of presenting their particular subject.

Pursuant with my usual custom with Harper's Monthly Pulpit of waiting for two or three months to have passed and then listing them, I find that with one volume which came today there are three volumes out. The last three volumes are "In Defense of Faith," by Oswald W. G. McCall, D.D. Dr. McCall is minister of the First Congregational Church of Berkeley, Cal., and in the 25th volume of the series gives a clear and sufficient gospel wherewith to meet the materialistic gospel of the day. Dr. McCall is a past master in the use of modern literature in the pulpit. The 26th volume is "Taking a City," by Douglas Horton. Dr. Horton is minister

of the United Church of Hyde Park, Chicago. He is on his way to becoming a theologian of no mean repute, having translated Karl Barth's "Word of God and Word of Man" from German into English. The sermons partake of the Barthian characteristic—a gospel, pure, direct, evangelical. The 27th volume is "The Refiner's Fire," by Dr. J. W. G. Ward. Dr. Ward is minister of the First Presbyterian Church, Oak Park, Chicago, where he occupies a commanding position. Successor to G. Campbell Morgan, he soon stood on his own and began producing books such as "Portraits of the Prophets," "His Last Week" and "The Beauty of the Beatitudes." It can be seen at once the chief characteristic of his preaching is Biblical. Some of the topics here are "The Refiner's Fire," "The Writing on the Wall," and "In the Hand of the Potter."

"A Christian Year," by Dr. George P. Hedley (The Macmillan Company) is what it purports to be—a series of meditations on the Christian Year. They average about five pages, but are compact and full of original thought. All the old days are here but there are several new ones—several new and modern meanings—thus the "Adoration of the Mother" is turned into "Mother's Day." In fact "the pages which follow constitute an effort to reinterpret this calendar in terms of the philosophical position and the Biblical scholarship which commend themselves to present-day Christian leaders." It is interesting to note the method Dr. Hedley resorts to to steer clear of the extreme apocalyptic views of the Modernists on the one hand and the Fundamentalists on the other, following Schweitzer as far as possible. It is really a very suggestive book.

—Frederick Lynch.

CATAWBA RECEIVES NOTABLE COMMENDATION

In the fall of 1932 Catawba College began a program of self-study, in order to know in what respects it was accomplishing what should justly be expected of it, in what respects it was failing to meet its responsibilities, and how it could render a greater service to the young men and women of the Reformed Church, and of the community in which the college is located.

After several months of study, the faculty of Catawba College defined its task in terms of 7 objectives, under the general heads of the educational, and physical, the vocational, the social, the civic, the cultural, and the religious. After the faculty of the college had measured its work against these standards set up by itself, the next step was to see how that work measured up when looked at through the eyes of impartial outside observers. Here the college was fortunate, for the Southern Association of Colleges and Secondary Schools had already set up the machinery whereby colleges desiring such surveys could have them made at minimum expense. The invitation to make the study was accordingly extended to the Association and kindly accepted by it. A committee of five was appointed, from the faculties of the University of Virginia, Washington & Lee University, Duke University, the University of Alabama, and the Executive Secretary of the Southern Association. This committee spent several days at the college in a personal visitation, had at its disposal all the records both financial and

administrative including the records of the registrar's office, interviewed faculty, trustees, and students, and arranged to have all the written work of the second semester last year, including term papers, quizzes, and final examinations, read by faculties of two other institutions, the University of Alabama and Birmingham Southern College. This afforded a means of determining how the work at Catawba compared with that at other representative institutions. The report of the committee was made available to the faculty of the college in November, 1934. While this report made pertinent and very helpful criticisms, it was highly commendatory. A few excerpts will show the estimation placed upon the college by this committee:

"In general the committee on special study was favorably impressed with the college. The institution seems to be filling a well-defined need in higher education, both to the state and the city of Salisbury, and to its own denomination. The president, the administrative officers, the faculty, and the trustees interviewed, appear to be conscious of this mission. President Omwake impressed the committee as an able administrator. He became the head of the institution upon the death of President Elmer Hoke in 1931, and has handled affairs of the college well during the time of depression. Financial affairs of the college have been well conducted, as will be shown later in this report. The college has a relatively small debt, and has succeeded in reducing it steadily during the past three years.

"The college is badly in need of a library

building. The present rooms on the first floor of the administration building are excellently suited to their purpose as far as they go. The reading room is adequate for the present enrollment, is well kept and well managed. The reference shelves are adequately stocked and easily accessible. Except for the reading room, however, the library space is entirely too small. At least two more stock rooms are needed to care for books and back issues of periodicals now on hand. Space for cataloging and routine work of the library is insufficient.

"Laboratories are ample for the courses offered and expenditures are above the average.

"The committee was favorably impressed with the faculty. The training of these men is good, and their membership in learned societies better than average. A number appear to be competent scholars, interested in current research, as indicated by their affiliations with national organizations and in some cases by active contributions to professional journals.

"The committee gave close attention to the students. We saw them in the chapel assembly, in small bodies in the dormitories, in classes, and had conferences with the president of the student body, the presidents of the Y. W. and Y. M. C. A., and with those in charge of publications. In all cases the students created a most favorable impression." The report sums up the situation by saying that the college seems to be accomplishing more than might be expected, and attributes this to four

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EDITORIAL

BEYOND

"Back of beyond" is an old Scottish phrase saturated with pathos and rich in suggestion. Its meaning and truth are rooted in a basic quality of the human mind, a quality that is probably of the essence of all life. None who is really living is satisfied with what lies within his horizons. Though at times the impulse to reach beyond them may be lulled to quiescence by some combination of circumstances, it is at least a potentiality until the lethargy of age stifles all endeavor beyond the necessities of bare existence. Even the most prosaic and unimaginative folk sometimes hear the call of the unknown and catch vague and fleeting glimpses of other worlds. That they slip back into the dull routine which closes their ears to celestial harmonies and their eyes to the beauties that gather around setting suns does not alter the distressing fact that they were born with higher capacities than they have shown.

The ambition to voyage through strange seas is elemental. Columbus, Cabot, Magellan, Vasco de Gama, Froisher, and Captain Cooke were unique only in their success in giving concrete expression to an instinct they shared with all men. The power of curiosity in the expansion of man's knowledge of his environment can scarcely be overstated. Through the ages it has pushed him on, now up the dangerous slopes of Everest, again through Arctic or Antarctic snows, into tropical jungles where death dogged him at every step, or as a lonely boatman across the widest oceans, where the only reward was the experience of getting beyond accustomed boundaries of achievement.

"To reach felicity we must cross the water. There is no reason for this, but we know it is true, for felicity is where we are not." How aptly these words of H. M. Tomlinson fit the facts of life! It is good for us that it is so. The primal urge in man impels him to continue on an endless quest. Were he satisfied to bask in golden groves, however alluring the comforts they offer, there would have been no glory that was Greece, no grandeur that was Rome, no London and no Washington. Yet these monuments are but the material symbols of the adventuring spirit that was not content until they came to be. Nor does any of them represent an end but rather a stage, a caravanserai, upon our racial pilgrimage. It is the weakness of the weary soul that reaches a pleasant inn after a baffling journey to

think of it as the end. But rest would have no meaning if it were final. Finality is death. Onward is the watchword of the race, though there are few who comprehend the compulsion of the dynamic that informs the call. Beyond the thought and achievement of today and the changed horizons that they brought, prophets and seers already discern the outlines of the new Utopia that soon will be in process of becoming. And when this has scarcely begun, the penetrating gaze of other pioneers of the spirit will have already overleapt the present barriers of the mind and be at work designing a still newer Utopia. Old things must pass, even as old motor cars, old cities, Churches, systems, governments, parties, constitutions, patterns, ideas. *Beyond* is the call of the Eternal to every man that is alive.

—J. A. MacC.

* * *

OUT OF GREAT TRIBULATION

For some years one of the most appreciated features of this journal has been *One Book a Week*, the department on page 2, conducted by the Rev. Dr. Frederick Lynch, former editor of *Christian Work*. Among the reviewers of books in this country, especially books on religion, few men ranked so high as Dr. Lynch. He had a remarkably popular and readable style and had cultivated in an extraordinary degree the art of appreciation of things worth while in literature. Many had come to rely upon his judgment and were glad to follow his counsel in the purchase of books. It is safe to say, however, that none of the readers of this paper, who followed with avidity these weekly letters, could realize the Gethsemane out of which these articles came in recent months. They were literally forged in the furnace of affliction. The victim of a terrible form of cancer, Dr. Lynch had been for many weary weeks undergoing suffering so great that for a large part of the time he was delirious and under the influence of opiates. In the few hours out of every twenty-four in which he was conscious and able to work, he devoted himself assiduously to reading the best of recent books and in writing these brilliant reviews for the MESSENGER. As he realized that his earthly career was ending, it was his own desire and request that his dear friend and ours, the Rev. Dr. Charles S. Macfarland, should carry the torch he was passing on and continue the department which so long dis-

tinguished *Christian Work*, and after the passing of that excellent paper, was transferred to the MESSENGER. We are happy to have the consent of Dr. Macfarland to accept this commission and "carry on". He is undoubtedly one of the best known figures in the Protestant world. For 20 years he served as senior administrative officer of the Federal Council of the Churches of Christ in America and is now General Secretary Emeritus. A scholar honored with degrees by colleges and universities in our land and abroad, he is the author of some outstanding books and is recognized nationally and internationally as one of the world's foremost advocates of Christian unity.

It was on December 19th that Frederick Lynch "went home". We shall cherish the memory of a dear friend and brother who served so well and wrought so heroically. There was upon the letters he wrote no trace of the travail through which he was passing. He faced the great transition with a song of faith in his heart and continued to do his best until the end. We cannot doubt that he has found an abundant entrance into the larger life.

* * *

AN EXODUS FROM ROME

A Dutch religious journal, *De Heraut*, gives an account of the remarkable exodus of Roman Catholics to Protestantism in Austria. No less than 20,000 Austrians are said to have come into the Evangelical or Reformed Churches in recent months. The late Chancellor Dollfuss, we are told, attributed this movement to the political influence of the Nazis, but Dr. Adolf Keller, well-known among us as a leader of European Protestantism, considers this Austrian movement very important and worthy of the support of all the Churches. He says the Austrians who join Protestant Churches have no chance of making headway in the Government or political life. It is believed therefore, so *De Heraut* says, that "the people are asking for real religion"—and this is a movement from merely formal Christianity to a genuine religious experience.

* * *

"MARY"

The beautiful name that is employed for a caption to this brieflet is worthy of consideration. While it is a very short word, consisting of but two brief syllables and only four letters altogether, it holds a prominent place in Scripture and in historic annals.

Very few names of women are found in the four Gospels. There is Anna, the prophetess, of great age—more than a hundred years—who abode in the temple and rejoiced at the birth of Jesus; Elizabeth, the cousin of Mary, the mother of Jesus, and mother of John the Baptist; Joanna and Susanna, two of those women who accompanied Jesus and ministered to Him; Martha, the sister of Mary and Lazarus, that interesting group that Jesus loved; and Salome, the sister of James and Joses. If there were others, besides the "Marys", their names do not occur to the present writer.

There are, however, several instances where women are mentioned, but their names are not given. Neither Peter's wife's mother nor herself is named. The woman that came behind Jesus and touched the hem of His garment, and was healed, is not named. The woman that was "a sinner", and who "wetted His feet with her tears", is not given a name. The mother who was following the body of her only son to its burial is unnamed. The Syro-Phenician woman who besought Jesus to heal her daughter has no distinctive name. The "many others", besides Joanna and Susanna, who ministered to Jesus, are not designated by name. The women who came to the sepulcher with Mary of Magdala with their sweet spices for the purpose of further preparing the body of Jesus never will be known, as their names are not revealed to us.

Now there stands out the memorable and interesting fact that there were possibly, and probably, four "Marys", who were intimately associated with Jesus: Mary, His mother; Mary, the mother of James and Joses; Mary, of Bethany; and Mary, of Magdala. Some Biblical scholars have sought to identify the last two, but there is not a particle of evidence to sustain such a position, nor the equally dubi-

ous proposition that the number could be lessened by other identification.

There is a great wealth of tradition concerning these "Marys", but no weight can be given to the various theories thus set forth. We can only depend on what is written in the Scripture. Now that the name "Mary" is given to four women almost certainly, while so very few of other names are mentioned in the Gospels, is a very significant fact. The relation of Jesus to these four "Marys" was very intimate. It needs not to be said that He *loved* His mother. John tells us that He "loved Martha and her sister (Mary)—and Lazarus." That He also loved Mary of Magdala is evinced by that beautiful scene at the sepulcher, when He made Himself known to her by calling her name. It was surely spoken tenderly.

"Mary," He spake; "Rabboni," answered she;

Only two words, but, oh, what truths they taught!

For those two names they spake so tenderly

With life and immortality are fraught!

—G. S. R.

* * *

TORTURED AND BEHEADED

The heartrending account of the murder of Rev. and Mrs. John C. Stam by an outlaw band in the southern Anhwei province, in China, has again demonstrated with dramatic intensity the perils faced by missionaries in that vast and seething country. The finding of the infant child of the slain couple, which lay hungry and crying in a deserted house, has brought an added pathos to the Christmas season. This horror has again caused some people to raise the question whether it would not be better for all Christian missionaries to abandon China to her fate, at least until their safety is guaranteed. Of course our Lord never did guarantee freedom from peril and privation to His faithful followers. Even in the most civilized countries prophets of God have been compelled to undergo tribulations for their faith.

In *The Banner* the Rev. E. J. Tanis writes as follows: "Naturally we wonder why these terrible things happen. The skeptics will say, as the enemies said to David, 'Where is thy God?' (Ps. 42). People with a finite God, like H. G. Wells, will say, 'God is good, but He is not almighty.' The Christian says with Paul, 'All things work together for good to them that love God and are called according to His purpose.' Paul expected to die as a martyr, but he said that the death would be gain to the cause of Christ. The cause of Christ would be advanced by his martyrdom (Phil. 1:21). And so it was. The Chinese Christians will be strengthened in their faith by the knowledge that American young Christians are willing to risk their lives for Christ. Already they have shown their heroism by risking their own lives in the attempt to rescue their captured missionaries. Their faith has borne fruit, and thus the work of missions proves its infinite value."

* * *

A PROPHETIC VISION

By the favor of God we are permitted to enter upon another year of grace. Have we left behind us in the dead year any of those things which hinder our progress and perpetuate our unfortunate divisions and misunderstandings? Or do we propose to go on in the same old way, handicapped by useless luggage and fettered by ancient restrictions? At the beginning of 1935, the condition of the world makes this an imperative challenge that we simply dare not ignore. If we are not willing to co-operate with the friends of God everywhere, we cannot hope to be very useful; indeed we are sure to be more of a liability than an asset in the common cause.

This is a good time to recall the prophetic vision of Solovyof, the Russian seer, who years ago foresaw the final issue of history. Slowly he perceived the world dividing into two hostile camps: one on the side of Christ, the other on the side of Anti-Christ. A final effort was made to compromise, which fortunately failed. Then followed a dire crisis, and a desperate battle shook the world—a battle between light and darkness, between spirituality and materialism, between the angel and the beast in man. In the

deep darkness of that night of conflict, *the religion of the world, long divided into sects, was welded into common fellowship.* In the end the hordes of Anti-Christ were overwhelmed and utterly defeated; but *this victory did not come until Jew and Gentile, Catholic and Protestant, were found fighting side by side, defending together the basic faith of the race.*

In a recent comment on this prophecy of the things that lie ahead, Dr. Joseph Fort Newton said: "Religion as a huddle of sects is futile. It cannot keep men from killing each other; it cannot save society from rot. But if it is alive and united, the pagans will be put to rout in the end." Dr. Newton reminds us how, on the birthday of Martin Luther, the German Catholics proposed an alliance with their Protestant brethren in order to withstand the wild tide of ruthless paganism. "If they do not stand together, both will be destroyed," he adds, "and the last trace of the spiritual life will disappear. If they cannot be friends, the enemies of the common faith will be victorious. It does not mean that they give up any differences, but that they have discovered that *the faith they have in common is more vital and important than differences of emphasis and varieties of interpretation.* Let us hope that it is not too late. My friends in Germany write that the sad thing is not only that the Church is fighting for its life, but that *two-thirds of the people do not care if it loses.*"

Is this true of us, as 1935 begins, or *do we care?* If we mean business in this fundamental matter of uniting the friends of religion in the great battle of the ages against secularism, should we not welcome and be profoundly grateful for such an organization as the National Conference of Jews and Christians, which is already rendering a great and beautiful ministry in developing mutual sympathy and understanding, but which could accomplish infinitely more if it received the ungrudging support of all men and women of good will.

* * *

THE SAGE MUSES ABOUT HABITS

Most of us have one or more bad habits. The Sage has observed how to get rid of bad habits. A bad habit is acquired gradually; and it must be rooted out in the same way, by degrees.

Take the word habit itself. Remove the first letter "H" and you have "abit" left. Remove the "a" and you still have a "bit" to contend with. Remove the "b" and you come down to "it". Remove the "i" and you get down to the "t"; after you remove the "t" you have nothing left.

If folks would only observe how they acquire a bad habit, they could easily remove it; but it takes patience, will power and a little honesty to do it. These qualities are indeed rare in the ordinary mortal. A bad habit can be crowded out by one or more good habits. The idle brain, being "the Devil's Workshop", can be made constructively active by doing something, however little, for somebody else. Altruistic habits may be rare, but they are good medicine for bad habits.

—SAFED, JR.

* * *

YOUNG AT SEVENTY

The papers reported the other day the celebration of the 70th birthday anniversary of the Rev. Dr. Samuel Parkes Cadman, of Brooklyn and everywhere. It is certainly hard to believe, for the genial Doctor is eternally young, and it would be hard to find a defender of the faith more virile and vigorous than he. Beloved by millions for his great heart and scintillating mind, Dr. Cadman is really one of America's most stalwart institutions. Jews and Catholics vie with Protestants in doing him honor. His is a human and lovable personality, and his ready wit, incisive but kindly, has brought sunshine into thousands of hearts. Blessings on you, Dr. Cadman!

* * *

CHURCH ATTENDANCE

Now that we are having a very interesting discussion on the Sunday School and Church attendance, on the part of the scholars and teachers, we may ask what will it accomplish? Do we intend to keep on talking and writing, or will we do something to change present conditions?

Several years ago the writer of this article spent a Sunday with Rev. C. Clever, D.D., at Hagerstown, Md. Sunday morning Dr. Clever said, "I want you to visit every department in the Sunday School; then come to my class on the gallery and give us the result of your observations. We want your suggestions."

We went through the School to Dr. Clever's class of 11 men. Speaking to his class he said, "I have asked my brother to go through our School and give us any suggestions that he may have for improvement."

We said: "We have gone through the school. Your superintendent, officers and teachers are doing good work. Your scholars are interested, your music is above the average. The only fault we have to find in the School is here in this room."

"Here you 11 men are enjoying the discussion of the lesson with Dr. Clever when you might be in the Church auditorium, with Dr. Clever speaking to a class of 75 or 100 men. A great class is within reach of your finger-tips, if you will only wake up and go after the men. You have the older brothers and fathers of these several hundred scholars now in the school. You have several hundred men in this city not enrolled in any Sunday School or Church."

The bell rang; but that was not the end. These 11 men went to work and today Christ Church, Hagerstown, has more than 100 men in one of the largest and finest Men's Bible Classes in our denomination.

Don't just keep on talking about Church attendance. Go to work. Do something to change things. The State has *experiment stations*, raising corn, potatoes, wheat, cattle and sheep. Can we have twenty congregations out of a thousand who will do more than talk? Who will try some of the various methods now successfully used elsewhere to have the Sunday School scholars in the regular services of the Church? Let us have some experiment stations. If you want suggestions, write to the MESSENGER.

—JAMES WILBERT.

* * *

IMPATIENT YOUTH

At the recent Conference of Allied Youth in Washington, Dr. John R. Mott said: "*Youth is dissatisfied with the past, critical of the present, and ready for adventure.*" Commenting on this statement the *Churchman*, New York, says: "This is news to no one who has even second-rate gifts for observation. But the significance of the facts which warrant such a declaration is hardly understood by the anxious older people who now constitute the rank and file in our Churches. Let us not be deceived into following the popular fallacy that youth who 'are ready for adventure' are not in the Church and not interested in the Church." The *Churchman* declares that the young people's fellowship group in the various dioceses of the Episcopal Church, for example, represents the highest qualities of character. "There is no finer, keener, more adventurous group anywhere in the world", says this journal; "and only the sheerest stupidity or prejudice could come to any other conclusion. But we hear someone say, 'they are so impatient with the Church.' Why shouldn't they be? Hear the declaration of the Christian Youth Council: 'We would have no one think that we do not appreciate and value the place of the Church and her contribution to our lives. To her we owe the highest that we possess; without her we should not be joined in common purpose to seek a Christian world. Yet we cannot but conclude that the Church has not done her work. She has surrendered the spiritual leadership which her Founder committed to her. She has conformed to the standards of a pagan world. Otherwise we could not have come to our present deplorable plight.' And who, with any grain of common sense and understanding of the mind of the Master, can or would deny the indictment? Impatient, indeed, and justly impatient!"

We agree that the leaders of the Church ought to be grateful for this sort of impatience. At the beginning of this new year we may well dedicate ourselves to live more dangerously, to attempt more things that seem impossible, and to arise out of the mediocrities of the past to a far higher standard of Church membership. Happy are we if our "impatient youth" spurs us on to more valiant deeds in this hour of desperate spiritual need!

THE EVANGELICAL-MESSENGER

If, as a result of the merged Church, this paper and several others are merged this year or later, we shall likely have to select a new name for the united paper. It is interesting to note that quite a number have suggested the name, *The Evangelical-Messenger*. Well, that is one name we cannot adopt, because there is already a weekly denominational paper by that name, and a good one too. It is the organ of the Evangelical Church and its editor is our highly prized friend, Edwin G. Frye. Since 1854 it has been published in Cleveland, O., but beginning with this first issue of 1935, it will be published in Harrisburg, Pa., where all the publishing interests of the Evangelical Church are being centered. As the Editor says, where a paper is published is incidental. The basic thing is that "it faithfully represents the Church whose commission it bears and that it be true to the great cause of Jesus Christ, which alone has hope for the world." This the *Evangelical-Messenger* has nobly done, and we are happy to welcome its splendid editor to the Keystone State.

* * *

PROFANING HOLY GROUND

Boston reporters quite outdid themselves this year in their vivid and thrilling accounts of Christmas eve on Beacon Hill, and Boston editors once more gave first-column, first-

page headlines to articles on the unique celebrations in that historic section.

From time immemorial the ancient houses on Beacon Hill have been made radiant with abundant decorations and brilliant lights; and here the joy-songs of Christianity have been sung more elaborately and more reverently, it is believed, than anywhere else in America. All traffic has been excluded from streets on the Hill and happy bands of carolers, scores of them, have traveled from square to square. There has been much trumpeting and much expert ringing of musical bells.

Until this year everything has been done decently and in order. Now, however, not mentioned by the journalists, there has been a most unfortunate innovation. Rowdies, male and female, more devoted to King Alcohol than to the Prince of Peace, have seen a new opportunity to show just how witty and smart a few drinks of whisky can make them. So this year, for the first time, the worshipping throngs were interrupted by swaggering men and staggering women. And, mingled with the strains of "Silent Night" and "Little Town of Bethlehem", were secular songs, profanity and raucous shoutings.

What will this mean to the sacred custom of Beacon Hill? Perhaps it is the beginning of the end of something that has been peculiarly fine, beautiful and uplifting.

—G. E. H.

The Thoughts of Justus Timberline

Things That Could Have Been Said Differently

How do you feel when a speaker, with the very best of intentions, says the wrong thing, especially when it happens in Church?

I used to feel at such times that it was irreverent to laugh, or even to show unusual interest. But not now. I know that God put hilarity into the world, and he knew what he was doing.

I should have laughed, and I hope you would, if we had heard the pastor who made this announcement in urging more gifts to the fund for the Christmas dinner to the needy.

"My friends," said he, "what we want for this worthy cause is something more than abstract sympathy. We want concrete plum puddings!"

How to Deal with "Fancy Religions"

It is a part of our Protestant heritage that we can't stop anybody from starting a Church.

That's what I told a Church brother of mine when he wanted us to do something about a little group of people who are running a queer sort of meeting in a vacant store on one of our side streets. We just can't do anything.

Most of our present denominations have traditions which go back to the days when they were a small and feeble folk.

The Methodists, for instance, have been celebrating the 150th anniversary of the founding of the American Methodist Church. Their famous "Christmas Conference" of 1784 was held in a meeting-house pretty near as bare as a barn; and, if I'm not mistaken, they began work in New York City in a ship outfitter's rigging loft.

You never can tell. That's one reason why we can't even think of stopping anybody who is giving his own witness, however peculiar, to what he believes is spiritual truth.

The other reason is that religious liberty is the one thing we can't afford to have anybody lose. It is too precious to all the rest of us.

I'm as much disturbed by the people on our side street as anybody can be. To me they seem both misguided and a good deal of a nuisance.



But if I should unite with others to suppress them, my fellow Church members and I couldn't object when others united to suppress us.

There's only one way, that I can see, of dealing with what Kipling's soldier called the "fancy religions." And it has two parts, both of them difficult.

We've got to let these groups be known by their fruits; and that takes patience.

I've seen and heard at least seven queer forms of Christianity preached in our town—in tents, in vacant lots, in empty buildings, on the fair grounds, and on the street corners.

They're all gone, now; because they didn't produce anything vital enough to stay alive. But there'll be others coming along.

The second part of the only successful antidote to such sects as we feel sure are unnecessary is to outlive 'em.

They come, usually, with great demands on the people for consecration, for holiness of life, for willingness to bear witness, for faith, and such like.

Well, they can't make any harder demands on me than I've already found in my New Testament. I don't need to go to a vacant store, or even to Church, to find out what God requires of me. I know now more than I do!

I'm a Church member because my being one helps me to meet some of God's claim on me. And my Church gives me plenty of room for spiritual adventure—more, in fact, than I use.

Try the spirits; that's one way. Excel what you think are the freak religious teachings, in the quality of your own output of Christian living. That's the other way.

I find 'em both in the same Book.

One Sort of Explanation

We have one teacher in our Sunday School who doesn't get on very well with his class.

I thought I knew why, and I did. But I never saw how to express it until I ran across a bit out of a Ring Lardner sketch.

This teacher of ours gets questions now and then, but he doesn't encourage 'em.

When one does come, he answers, or tries to; and he answers in a big voice, and with a manner that suggests both his annoyance at being interrupted and his irritation at the question itself.

I've long known that one reason why he wanted no questions, and why he handled them as he did, was that most of the questions were too much for him. If he had taken the trouble to know more, he would have welcomed questions instead of repelling them.

Well, this is the Ring Lardner bit, told in a "Nation" editorial:

We suggest the technique employed by the father in a sketch by Ring Lardner which describes the troubles of a gentleman who has unwisely offered to help his son with arithmetic. The questions soon carry him out of his depth, and when the final poser is put, Mr. Lardner records the response of the father in a really deathless phrase:

"Shut up," he explained.

"In" or "Because Of"?

A friend of mine came back from a Church meeting and told me what an interesting affair it was. He showed me a copy of the program, in which I found one item that certainly interested me.

Somebody had given an address on this subject: "The State of Religion in the Church." (I won't fill in the name of the denomination; it doesn't matter, anyway.)

Now that's what I should call a symposium. When the state of religion in any Church becomes a subject for speeches, it shows a queer shift of center.

The Church is set in the world to be a Christian force. As such, it needs to take account of its efforts, now and then.

So anybody could understand the aptness of a speech on "The state of religion as influenced by the Church"; for the

(Continued on Page 15)

New Year Greetings From Our Presidents

From the President of the General Synod

DR. GEORGE W. RICHARDS

To the ministers and members of The Evangelical and Reformed Church: A happy New Year! Now that we have united, let us thank God and take courage.

I

The first month of the year is named after Janus, a god of the Romans who was said to have two faces: the one, bearded, looking backward, the other, beardless, looking forward. He was the god of beginnings, not only of the year but of the day and of all beginnings.

There would not have been a god Janus if men by nature were not disposed, at certain times, to pause, look back over the road they have come and look forward over the road they are to go. Memory and hope are a large part of life. Perchance, "the best is yet to be, the last of life for which the first was made." Men have always felt that their times were not in their hands but in God's hand. Our beginning, however, is not in Janus but in the name of the Father and of the Son and of the Holy Ghost.

II

Looking backward over the year 1934 we see a troubled world, restless, fearful, drifting like a rudderless boat upon a storm-tossed sea. There have been unemployment and poverty, panic and business depression, nationalism; wars and rumors of war, domineering persons ruthlessly exploiting men, women, and children for their own selfish ends, multitudes going about hither and thither seeking bread and ignoring God. If one looks only at the things that are seen, the world seems to be decaying and dying, without meaning or purpose, blindly groping in the darkness without reaching the dawn or the day. This is all the world can ever be when men live without God and without hope. This note of despair is sounded in the Niebelungen Lied:

"Now in sorrow ends the King's high holiday,
Joy in sorrow ends and so must end
alway."

But there are two worlds: the world

that now is and the world that is to come. The Christian lives in the one but his citizenship is in the other. These two worlds are not separated by time and space so that one follows the other. They differ widely in quality of life and exist at one and the same time and place. Those who have an eye to see and an ear to hear will see the things that are invisible and eternal, "the deathless and ageless order of being," and will hear the things that are inaudible, sung by angels of the night and heard by the watchful shepherds on the hill-side. Our help and our hope is in the name of the Lord who made heaven and earth.

Luther, like other great prophets of God, had days of gloom and despair. At such a time his wife Katrina, clad in garments of mourning, entered his study. He looked up and exclaimed: "Katrina, who died?" She replied: "God is dead!" At once he caught the meaning of her action and answered: "Surely, God cannot die!" Therefore we must look up, courageously do God's will even in the face of an apparently unconquerable world.

III

On the threshold of a new year we look forward. We see in the future what we have seen in the past—the same old world struggling in the same old way. We are still beset with fear, know not what the morrow may bring forth. What we have we may lose; even life is uncertain; we are disturbed by the feeling of insecurity. The future is as hopeless as the past unless we see the God of hope who alone can beget hope in the heart. In the turmoil and chaos about us and before us, we see Jesus. True, in the light that shines from His person and presence, the darkness becomes denser and deeper; but out of the darkness breaks the light, out of the heights comes an answer to the cry out of the depths: "Be of good cheer, I have overcome the world." He has been our help in ages past; He is our hope in years to come.

Socrates said defiantly to his Athenian judges: "No evil can befall a good man." With faith born of the crucified and risen Christ, Paul wrote with more assurance than Socrates could speak: "And we know that to them that love God all things work together for good."

IV

On New Year let us remember that life is more than memory and hope, than length of days and years; it is a daily call to labor in love for God in the service of men. New Year is a day of re-dedication of what we are and have to everything that makes for a richer, nobler, truer, more beautiful life for men, women, and children throughout the whole world. We, too, as He did, must live and work and sacrifice for the abundant life not only for ourselves but for our fellows everywhere. Life is character the texture of which is wisdom, justice, temperance, courage. The days and years have value and meaning only when we redeem the time and live godly, righteously, and soberly in this present world.

Let me conclude with the New Year greeting often spoken in Holland:

"Long may you live,
Much may you give;
Happy may you die,
And heaven be yours bye the bye."

Lancaster, Pa.

From the President of the Eastern Synod

THE REV. PAUL REID PONTIUS, D.D.

"SO BIG"

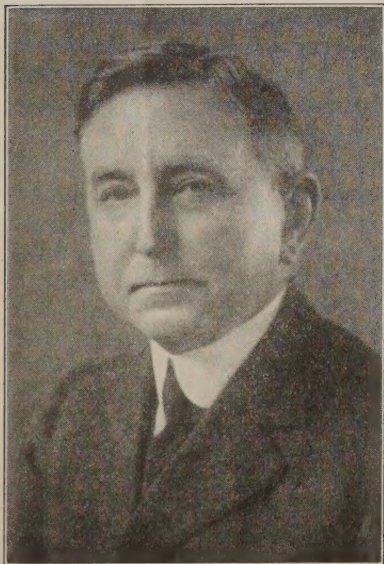
We are living in a time of big ideas and big projects. The alphabetical administrations emanating from Washington are now coming out of Harrisburg. Relief will become permanent but not of the Elizabethan type. Big business has often become too big. There is agitation now for the restoration of the anti-trust laws. Big business can be so international that it stabs the mother nation which gives it liberty to function. Because the world, however, is so small, big ideas and projects must necessarily be in evidence.

But who is to administer them? Selfish men who give birth to selfish policies? Selfish men who have been raised up in a greedy society? That has brought disaster. Even enlightened selfishness has not been very enlightened, and one wonders whether enlightened selfishness in the long run is an indication of wisdom.

Now religion ought to have something to say and to contribute to a selfish world. Jesus had big ideas. He started the biggest project the world has ever known. The Church too, has big ideas. She ought to have.

But her responsibility, perhaps her supreme responsibility, is to develop souls that can handle big ideas and projects. In a democracy our big men should come from the masses where superior inherited characteristics are often found. The Church is concerned with the masses. "Saved souls will save society," said Henry Sloane Coffin, "and a saved society will save souls." One feels that the Church has been failing not only to raise the level of the masses but also to nourish with unselfishness the leaders who are to execute the big ideas.

This passion for bigness is characteristic of the American mind. It is not wrong in itself. It becomes a deterrent when bigness does not have a big heart. Eastern Synod is big. So big! A few weeks before she meets the newspapers will tell how big she is. But what of it? Does that necessarily mean anything? She extends from the Mason and Dixon line and the Susquehanna to Massachu-



The Rev. Dr. George Warren Richards



The Rev. Dr. Paul Reid Pontius

setts and Canada. Eastern Synod has big Church edifices too,—and big debts, as have also some of the Boards. Eastern Synod was the biggest Synod on the old Reformed Church in the U. S., and she is now the biggest of the Synods or Districts in the new Evangelical and Reformed Church. So big? Yes, too big!

So big, indeed, that I fear Jesus would be disturbed about it if He were in the flesh today. For His big idea and project was the Kingdom of God in all business, commercial, industrial, social, political and personal relationships, to take the selfishness out of them if possible, and if that is not possible to overthrow them by "the expulsive power of a new affection". As He cleansed the Temple, so would He cleanse them if necessary. But the Temple was not truly cleansed by driving out the hucksters and bankers. It could be wholly cleansed only when the hearts of the hucksters and bankers were made pure. Jesus would be the first one to assent to that statement. The soul of the huckster preceded the hucking and the soul of the banker the bank. Man is superior to institutions.

That is my challenge and appeal in this critical time in the history of our Church and nation.

So big? Very big! But it is the only kind of bigness that can satisfy Christ.

Lehighton, Pa.

From the President of the Synod of the Potomac

THE REV. J. KERN MCKEE, D.D.

A CHALLENGE

Today we stand upon the verge of the unknown. There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? What new experiences, what changes shall come, what new needs shall arise? But here is the cheering, comforting message from our Heavenly Father: "The Lord thy God careth for it." "His eyes are upon it away to the ending of the year."

God is ever opening doors of opportunity. Not alone is the dawn of a new year a challenge to our endeavor, but every day dawns with a summons for a man to live the best life and to express himself in the highest terms. Every day begins a new year. Every day is a holy day. There is no time like the present, for the present is all that we are sure of. It is ours, for we live in it. "Lord, for tomorrow and its needs I do not pray; keep me, my God, from stain of sin just for today."

It seems that the economic conditions are becoming better and the future is brightening up. The Church in her pressing needs is taking on new life and the interest in the Kingdom work is of more substantial character. The call to the entire membership of the Church for a more earnest activity is loud and urgent. Every member is expected to answer the Kingdom Roll Call. This is the time for new resolutions. If we share in the forward look, the old, old problem is how to better one's self and to do better for others. Every one wants self-improvement. The way to it is clearly marked. It is the way of self-forgetting devotedness to the mind of Christ.

The new year is a golden gate of opportunities for us to enter as a Church. I believe the hearts of our people are impressionable. Our people desire to be led into a deeper interest in spiritual things. Our Churches desire to be led into a deeper interest in the things of God. Let us embrace the opportunity with earnestness to preach and teach as never before. Work and live for the consecration of all Christians. Let us pray for a revival in our Churches, and let it first "begin in me". Look and pray for an awakening in our Church members.

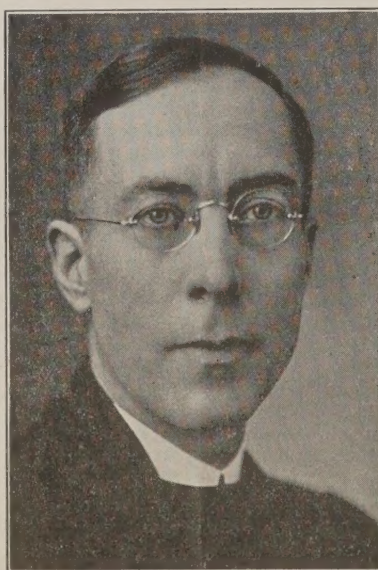


The Rev. Dr. J. Kern McKee

If our prayer be to hear the Gospel and to be in attendance at worship, then we ourselves will draw others to the house of worship. We need a deeper interest in personal worship. Let us look forward and take this text for our motto, "The set of their faces is forward." Standing before the open door of 1935, with all its summons to a life of service, I bring this appeal to the whole Church, "This one thing I do, with both hands earnestly."

The Master's word to the weary, tired disciples is a challenge to His Church today, "Launch out into the deep." How deep He does not say. The depth into which we launch will depend upon how perfectly we have given up the shore, and the greatness of our need, and the apprehension of our possibilities. The fish were to be found in the deep, not in shallow water.

So with us; our needs are to be met in the deep things of God. We are to launch out into the deep of God's Word, which the Spirit can open up to us in such crystal fathomless meaning that the



The Rev. Paul T. Stonesifer

same words we have accepted in times past will have an ocean meaning in them.

We must go into the deep of the Atonement, until Christ's precious blood is so illuminated by the Spirit that it becomes an omnipotent balm; into the deep of our Father's will, until we apprehend it in its infinite minuteness and goodness. Into the deep of the Holy Spirit, until He becomes a bright, sweet, fathomless summer sea, in which we bathe and bask and breathe, and lose ourselves and our sorrows in the calmness and peace of His everlasting presence.

Into the deep of God's purposes and coming Kingdom, until the heart flutters with inexpressible anticipations of its joy with Jesus and the glory to be revealed.

Into all these things Jesus bids us launch. He made us and He made the deep, and to its fathomless depths He has fitted our longings and capabilities.

"Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each;
Enough forevermore."

York, Pennsylvania

From the President of the Pittsburgh Synod

THE REV. PAUL T. STONESIFER

Asked to send a New Year greeting and message through the "Messenger" to its readers, one's thought goes back to the saying of John the Apostle: "Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning; the old commandment is the word which ye heard." 1935 is a new year in the calendar, and the beginning of a new era in the Evangelical and Reformed Church. The union was formally consummated in 1934, but in 1935 and after we must begin to make the union effective. Yet only the outward conditions are new. The inner needs are the same, and call for no new commandment, but only the faithful following of the old commandment which we have had from the beginning.

The Church in 1935 will be called to follow its perennial work of calling men to repentance, faith and self-surrender. No change is needed, nor improvement possible, in the scheme set forth in Question 2 of the Heidelberg Catechism. The Church, ministry and laity, in public prayer and private deed, is called to proclaim the need of salvation, the fact of salvation and the fruits of salvation. No one can complain of lack of proofs of the first; every newspaper proclaims "how great our sins and miseries are". That, and only that, the sin-racked world can do, the whole creation groaning and travailling in pain together until now, waiting for the revealing of the sons of God. Yet it remains for the Church to interpret the world's need to itself, and to call for repentance from the sin that underlies our every ill. God calls the Church to witness to sin, but to demonstrate faith and thankfulness flowering in prayer and righteousness of life. Our worship and our witness and our work are to be in demonstration of the Spirit and of Spirit-born power.

No new commandment—just the old commandment we have had from the beginning, the word we first heard. No new commandment, but a new consecration is needed, no new program but a new power, no new faith but a new fervency. May our enlargement of fellowship through the Evangelical and Reformed Church bring us warmer devotion to Him Whose love is apprehended "with all the saints". May our present lack of material things kindle in us a deeper faith in spiritual things and a larger experience of their power to make us

blessed. May the great Head of the Church give us faith and fervor to proclaim His gospel, "to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."

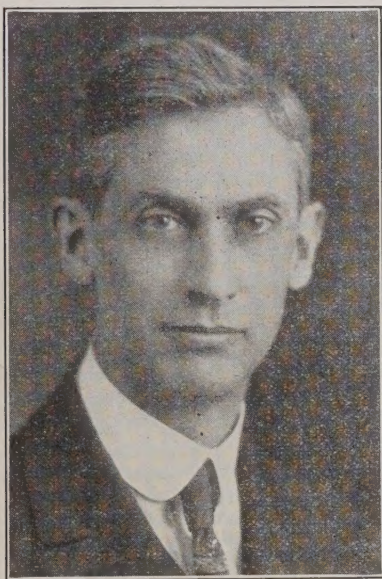
Mount Pleasant, Pa.

From the President of the Ohio Synod

THE REV. FRANK A. SHULTS

My dear Christian friends:

Our Church is in peril at this time. A paralysis of the finger-tips is evidence that something is dying at the nerve-center. A reviving and quickening of the spiritual life of the Church is greatly needed.



The Rev. Frank A. Shults

Has your congregation accomplished its purpose during the past year? It is a fair question whether a Church that has barely "held its own" has a right to live interminably. The mandate to the Church is not to live but to serve. The Kingdom of God is to be established, locally, nationally, and universally; and this should be a primary concern of each congregation. The Church that is self-concerned and "holding its own" is sadly failing in its mission.

Each new year brings us face to face with our responsibilities. The new year need not be as the old year has been. The opportunities for service are fortunately diversified and abundant. The Church that has the self-sacrificing spirit of its Master will find plenty of ways to serve.

Our Evangelical and Reformed Church has the chance of a generation to face its

task and set its goal, and then to achieve a notable record of service. Every pastor should feel it to be his privilege to lead his people into the greatest year of service in the history of his congregation. "Speak unto the children of Israel that they go forward." Our desire for the Church is that she go forward with her great Head.

Dayton, Ohio.



The Rev. Josias Friedli

From the President of the Synod of the Northwest

THE REV. JOSIAS FRIEDLI, D.D.

A NEW SPIRIT

The clock of time points not only to a New Year, but to a new age—a new deal—a new social order—a new economic system—a new united Church, with a new constitution and a new program of activity. We are definitely under the sign of change and newness. How much of this is mere restlessness and "much ado about nothing", only time will tell. One has a haunting fear that much of the old will carry over. The same forces of evil which defeated the past, will surely wreck the new social and ecclesiastical set-up, unless there is at the same time a new spirit. Such a new spirit should be the chief concern and undying hope of the Church in these turbulent times. This new spirit is not produced by human leadership or social and economic adjustments. It is the free gift of God, given in fulfillment of His promise through Ezekiel 36:25-28. I can bring no better greeting to the Church than by quoting these fine words at this time:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

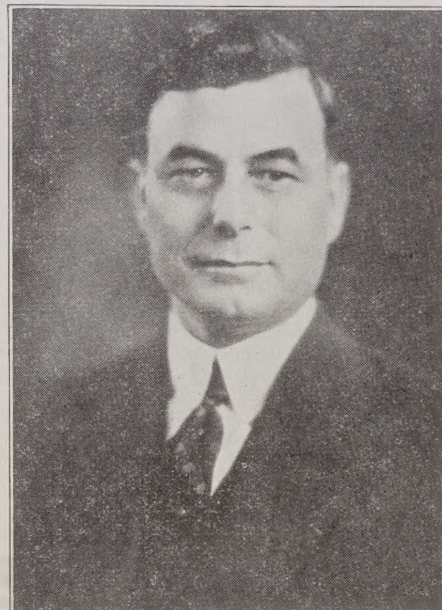
Plymouth, Wis.

From the President of the Synod of the Midwest

THE REV. L. S. HEGNAUER

When Jesus was born in Bethlehem, over nineteen hundred years ago, we are told that there was no room for Him in the Inn. Do we make room for the Christ in our daily and busy lives? Do we have time to give to His work? Do we have money to support His Kingdom? Shall we make room and give Him a resting-place in our hearts, that He might claim us as His own? Do we so live that we may truly say, "with body and soul, both in life and death, we belong to Jesus Christ," and He makes us "willing and ready henceforth to live for Him?"

The condition of the Church, both financially and spiritually, together with the



The Rev. Leonard S. Hegnauer

need of mankind, constitute a challenge to every believer and follower of the Lord Jesus Christ. The Holy Spirit appeals to every Christian to be a loyal witness and a true ambassador of Jesus Christ, so that the lost, through Him, might be reconciled to God. Christ has commissioned the Church to go and preach the Gospel and to make disciples. "Faith cometh by hearing, and hearing by the Word of God."

Therefore, as ministers of the gospel, laymen and laywomen of the Church, let us in a new way rededicate and reconsecrate our lives to the service of the Master and to the Church of the Living God, that we, through the coming year may bring forth much fruit, wherein our Heavenly Father may be glorified. May God richly bless us with His eternal grace, with His love and with the fullness of His Spirit, that we may always be found faithful unto the task He has assigned unto us.

Barth and the Nazis

THE REV. HENRY SMITH LEIPER, D.D.

A decision of a Nazi disciplinary civil court, sitting in Cologne Dec. 20, expels from his professorship at the University of Bonn the most noted living Protestant theologian, Dr. Karl Barth. No action which the Nazi government has taken has more vividly revealed the sinister Caesarism of which it is the chief representative today. By the testimony of the presiding judge, Walter Scheerbarth, the theologian's

original refusal to swear an unequivocal oath to Chancellor Hitler was not the chief reason for his dismissal. He had declared his willingness to reconsider the oath on the basis of an interpretation issued by the Brotherhood Council of the Confessional Church, which declared that every Christian in swearing by the name of God explicitly limits his obedience to acts which he can justify as a Christian.

According to the correspondent of the "New York Times", the court was shocked when Dr. Bernhard Rust, acting as prosecuting attorney, informed them that the interpretation of the oath by the Confessional Church is inadmissible because German citizens are expected to recognize that, in taking an oath to obey Adolf Hitler, they do so regardless of any and all religious scruples, principles, or teachings.

This, of course, is the logical Nazi neopagan viewpoint and agrees exactly with the prosecutor's contention that theological as well as other faculties are simply state institutions entirely subject to the will of the Minister of Culture in all matters relating to their work. Since consideration of the oath was disregarded, the whole weight of the trial rested upon the two other charges brought by Dr. Rust, Reich Minister of Culture. The first of these was that Professor Barth had omitted to use the Hitler salute before and after his class, and the second was that in a conversation in Berlin last year he had asserted there could be a difference of opinion between equally good Christians on matters such as concentration camps and the cause of the Reichstag fire.

The defense which Dr. Barth made was that theological faculties had a special relationship to the Church and that the totalitarian demand of Herr Hitler for complete allegiance did not extend to the theological professor's functions as a teacher of the Christian religion. Quite obviously the decision which was rendered and the arguments which preceded it reveal the fact that the earlier promise of Herr Hitler to respect the independence of the Churches and the Christian religion are to be consistently disregarded.

The Civil Servants' Act of 1932 will be invoked against others as it has been in this instance against Germany's leading theologian, who has been informed by the court that he has "acted contrary to the duties of his office and is himself unworthy of the confidence essential to the profession." The judgment is a boomerang in the eyes of discerning Christians everywhere. That which is unworthy of confidence is the Nazi system.

Naturally great interest has been aroused over the fate of Professor Barth, and in many minds the question arises as to where he will now carry on his great work. A proposal has been made that he be invited to join a special division of the faculty of the University of Geneva under the patronage of the Universal Christian Council, as head of an ecumenical seminar (international and interdenominational). Interest in this proposition will doubtless grow as the realization spreads of the significance of this flatfooted declaration of the intention of the Nazis to subordinate the teaching of the Christian religion as well as the administration of the Church to the arbitrary will of the State under totalitarian theory.

It is highly probable that the average reader has found nothing surprising in the announcement that Barth has been dismissed. Similarly the news in October, 1917, that a then unknown German had nailed some statements on a Church door in Wittenberg probably did not seem very exciting. One may not go so far as to assert that there is a direct parallel between the two events, since only history can adequately assess the lasting significance to be attached to what happened in Cologne on Dec. 20. The Nazi regime has long been seeking a way to get rid of this annoying theologian who said absolutely "No" to the commands of the State in Church affairs. He had reiterated to his great audiences of students and to his wider audiences of leaders that "Nazi theory has no abiding place in the Evangelical Church. If it prevails, it will be the end of the Christian Church. Better that the Church be reduced to a small company and go back to the catacombs!"

To the Reich Bishop, who has applied the Nazi "principle of leadership" in the Church, Barth has said frankly that the whole idea was "pure and simple nonsense". To the theory of the Nazi German Christians that Church leadership, and eventually even Church membership, should rest upon the qualifications of blood, he has said, "The fellowship of the Church is not through blood and not through race. If the German Evangelical Church excludes the Jewish scriptures or regards them of secondary importance, it ceases to be a Christian Church."

This latest dramatic court scene with Barth as its central figure is by no means the first to fire the imagination of the Church. Barth's first work as a preacher was done in a Reformed Church in Geneva

man and not discovered by man's own activity. He sees the coming of Christ as being in history but not of history in the sense that the evolutionist would imply. He does not take in any sense the literalistic position with respect to the Word of God, and while rejecting what he calls "psychologizing" processes which really seem to make man the measure of all things, he quite definitely regards the process of revelation as including what happens in the inner citadel of man's conscience as he is confronted by the scriptural record of God's dealing with the world.

It is no accident that the opposition to Hitler totalitarianism has formed around the vibrant, dramatic personality of this Swiss pastor and teacher. To say this is not to imply that there is complete agreement on the part of all the protesting pastors with Barthianism as a theology. Like average Christians in America, many of them will find certain of his teachings almost unintelligible and like others who do understand at least in part what he is saying they will raise many questions; but at some points they are in complete agreement with Barth: namely, that God is greater than any man, even a Nazi dictator; that the philosophy of racialism, state absolutism, and militarism have no place in the Church; that the taking over of Nazi political ideas into the administration of the Christian Church is indefensible from the Christian point of view. No one will suppose that his spiritual leadership of the German Confessional Church—the Opposition—will end now that Barth has been forced out of his professorship at Bonn, to which he was invited after his brilliant work at Goettingen and Muenster. Though he may be an exile from Germany, he will not be a refugee. In his native land of Switzerland, to which he would be most apt to go, he will have a freedom that has been denied him in Germany and his influence will be greatly enhanced through the professional martyrdom he has undergone.

American Christians who have not understood the significance of Barth's teaching or the reasons for his wide influence may be interested in having a list of the major books in English which will give them that information. The first of these printed in this country was, "The Word of God and the Word of Man", translated by Douglas Horton (Pilgrim). This was followed by "The Resurrection of the Dead", translated by H. J. Stenning (Fleming, Revell), and "Come, Holy Spirit" (Round Table Press). The latest of the four books of Barthian authorship available in America is "The Epistle to the Romans", translated by E. C. Hoskyns (Oxford). In addition to these direct translations of Barth's own writings the following are available as revealing his mind and influence: "Karl Barth and Christian Unity", by Adolf Keller (Macmillan); "The Theology of Crisis" and "The Word and the World", by H. Emil Brunner (Seribner); "The Barthian Theology and the Man of Today", by John McConnachie (Harper); "The Teaching of Karl Barth", by R. B. Hoyle (Seribner); "Karl Barth", by William Pauck; "Our Concern with the Theology of Crisis", by W. Lowrie (Meador); and "A Conservative Looks at Barth and Brunner", by H. Rolston (Cokesbury). The two best works in German by Barth which are not yet available are, "Theology and the Churches" and "Dogmatics".

MOUNTAIN GLOOM

Last night I was so heart-sick, I
was so sad and still,
I heard the droning beetles, I heard
the whippoorwill;
I heard the bleating of the flocks in
the valley far below;
I heard a dog in angry pain; the
night was full of woe.

The breeze blew fast; the pine trees
lashed against my cabin roof:
The mountain stream complaining
rushed amongst the rocks aloof.
And then I watched the starless sky
and noticed very soon
A black and heartless sort of cloud
blot out the pallid moon.

In deep and pensive mood I sat; it
is not wise, thought I,
To see the somber things of earth,
the dark clouds in the sky.
I'll light my fire and read tonight,
and cheerful make my room;
And list the sparks and crackles,
shut in from mountain gloom.

—Aletha Jane Reider.

as assistant to Dr. Adolf Keller. There in the Auditoire of 1909 the future reformer preached from the same pulpit where John Calvin had spoken to a listening world and John Knox had stirred the deepest emotion of the multitude. Those who listened to Barth in 1909 little thought that he would come to occupy a place in the thought of the Christian world which is singularly reminiscent of the great reformers. If Knox challenged Mary, Queen of Scots, so has Barth challenged Hitler and at an almost equal risk. His personal influence through the great throngs who came to his classroom from all parts of Germany and from lands afar has in part been due to his dynamic style and the magnetic quality of his intellect. From first to last his major emphasis has been upon the absoluteness of the Divine in history and in man's individual life. Although he has often been called a fundamentalist, the term is a misnomer as applied to him. He is distinctly a liberal in his acceptance of Biblical criticism. He deals with the Bible as with other religious literature in the modern historical manner. But like his predecessors of the 16th century, Karl Barth finds the only source of authoritative religious knowledge in the Word of God as revealed to

A Light to Lighten the Gentiles

—Thoughts for Epiphany—

DR. R. PIERCE BEAVER

The Epiphany, or the Manifestation of Christ to the Gentiles, is the celebration of the demonstration that our Lord is King and Saviour of all mankind.

The Jews of Jesus' day were on the whole extremely nationalistic and exclusive. They wished to share with others none of the revelation which God had

granted them. Among the Palestinian Jews there were current two views concerning the fate of foreigners or Gentiles when God's new day should dawn on the

world. The most kindly view in the literature produced near the time of Jesus is found in the Testament of the Twelve Patriarchs, where these statements occur. "The Lord shall visit all the Gentiles with His tender mercies forever." "The twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth his salvation." "He shall save Israel and all the Gentiles." However, about the same time another element in the nation expressed a very different feeling towards non-Jews. "And all the idols of the heathen shall be abandoned; the temples will be burned with fire, and the Gentiles will be removed from the whole earth and will be cast into the judgment of fire, and will perish in wrath and in grievous eternal punishment." A book produced in the time of Jesus' boyhood pictures the Jews on high, happily and gratefully looking down into Gehenna upon their enemies who are suffering there. Some who believed that God's compassion was great enough to include foreigners, still felt that they would never rank with Jews in His sight.

It has seemed very strange to many that God should use such a self-centered nation as the instrument through which He gave the great revelation of Himself to the world in Christ Jesus. As someone has put it:

How odd
Of God
To choose
The Jews.

Yet this same Jewish nation was more gifted religiously than any other ancient nation, the glorious prophets of Israel had proclaimed a universal God and a universal mission, and our Lord came to complete a long course of revelation discovered through the ages by the Hebrews only with great pain and suffering.

Unfortunately this exclusiveness was transmitted to the Jewish section of the Christian Church, and stunted and warped its development. The Gospel according to Saint Matthew was written to meet the needs of this group. Its narrative is marked by this exclusive spirit, and by insistence on the necessity and validity of the Law. It is so surprising then to find here the story of the Epiphany, the Adoration of the Wise Men. One would expect to find it rather in Saint Luke's Gospel with its insistence upon the universality of our Lord. Apparently Luke did not know it or he would certainly have included it among the beautiful stories and hymns with which he begins his work. But he does give us another story which has the same intention and significance. When Mary and Joseph took their Son to the Temple to perform the required sacrifices, the aged Simeon recognized the Child as the Messiah for Whom he was waiting, and, taking Jesus in his arms, he ecstatically gave vent to his joy in our canticle, the Nunc Dimittis, "Lord, now lettest Thou Thy servant depart in peace." He named the Child "a Light to lighten the Gentiles, and the glory of Thy people Israel." These two narratives have the same significance; they seek to teach us that from His very advent and nativity we are to look to Jesus Christ as the Lord, King, and Saviour of all mankind. Our Lord came to be the glory of His people Israel, but also as a light to lighten the Gentiles.

How greatly the Gentiles needed that light! The pagan world was in great confusion religiously. Men were craving something to fill the needs of their hearts and souls. The old religions had broken down. The ceremonies of the state religion were civil, not truly religious functions. The growing worship of the emperor, only recently initiated, and of the Dea Roma was merely an expression of imperial allegiance and patriotism. The upper classes were philosophers, either sceptics or vague monotheists, whose real devotion was to antiquarianism. Neo-Platonism was in some measure preparing the way for the Light of the Gentiles, but

it had become badly involved with magic and astrology. Stoicism, indeed, maintained its high level, but it never touched the masses. The lower classes performed the rites due to multitudinous indigenuous deities in the various provinces. The motto of the ancient Greek religion and philosophy had been that dictum of Protagoras: "Man is the measure of all things." However, the doctrine of the all-sufficiency of man was fast crumbling. There had come into the minds of men an idea very foreign to ancient pagan religion; a haunting sense of sin and a desire for the remission of sin and an assurance of an eternal life. The attempt of Plutarch to awaken a dying paganism to meet this need failed, just as did the final effort of Julian the Apostate.

A great majority of those who felt religious longings simply adopted oriental religions, that is, those of a redemptive nature in which mysticism or sacramentalism were prominent features. Ease of

scripture. It must inculcate a world denying virtue, based on moral actions, agreeable to the will of God. It must hold forth a future life. It must have a symbolic initiation and a promise of real forgiveness of sins. It must possess a Redeemer-God into union with Whom man could enter by certain sacramental acts and attitudes of life. It must teach the brotherhood of men. Many of these needs God had already fulfilled in His revelations to the Hebrews, and all of them He was now prepared to offer to men in and through His Son. The Christ came "in the fullness of time," but it is only now, when we can look back upon the religious state of that time, that we can fully appreciate that statement; it is only centuries later that we can see the full significance of its meaning. Our Lord did come, as generations of His followers believed, in the fullness of time to fulfill and complete the long line of Israelitish revelation; but He came just as certainly in the fullness of time and at the exact moment to fulfill and complete the line of revelation which God had vouchsafed to the Gentiles, to be a light to them in their darkness. This fact should be impressed upon all of us, a fact which the Hebraic origin of our sacred Scriptures does not make clear to all persons: that God is no respecter of persons nor nations and that He has never withheld His revelation and love from anyone who desired it.

We can read all this, if we are so minded, into Saint Matthew's picturesque story of the Epiphany. A short time after the birth of our Lord in Bethlehem He was sought out by three Magi, priests of the noble religion of Ahura Mazda. They were Persians, foreigners; not merely non-Jews, but were men from outside the Roman Empire, barbarians in the vocabulary of that day. Here are Gentiles seeking so quickly that Light which God had sent to illuminate them! And even a Jew in the Temple is made to recognize this world-wide mission of our Lord, according to Saint Luke. A new era began then for western civilization, a new day which has come more and more to brighten the whole world.

Our Lord made clear His mission to all men. We have an account stating that He once declared that he came first of all to the lost sheep of the house of Israel, and if He said that, it was, of course, and naturally, because they had been especially prepared for His coming. However, His final command before His ascension was: "Go, therefore, and make disciples of all nations." His disciples obeyed, and through the lives of His followers and their vigorous preaching, especially by Saint Paul and his associates, the Light was manifested to the Gentiles of the Mediterranean world. In succeeding ages those who bore His name carried His gospel into more and more remote regions, until in our day it would be difficult to find any extensive part of the earth where our Lord's name and message have not been proclaimed. However, there are still many districts where His name is only a name, and a colossal task still confronts the Church in carrying the Light to all men. That goal seems nearer than ever before, but we are learning that its accomplishment will be only the first step in truly illuminating the world with the Light of Christ Jesus. We have only recently awakened to the fact that the society of Christendom is far from Christian. If religion is the whole of life, then Christ's Light must be carried into every phase and department of life, and its beams allowed to illumine every dark corner. The Epiphany of our Lord began, not occurred, when the Wise Men knelt before the Manger, and it will be completed only when Christ's Church has manifested Him to all peoples everywhere in so effective a way that He shall indeed be recognized as King over every detail of human life, and when society shall welcome His bright day of brotherhood.

Cincinnati, O.

NEW YEAR

B. F. M. Sours

Come, thou Year, with gleam or shadow,
Faith has caught a glimpse afar;
Over all the murky darkness
Crystal streams of glory are.

Far across the dreams of sadness,
Past the damp and dark and cold,
O the vision breaks in splendor,—
Fields of green and fruits of gold!

Fear may fright, and loss befall us,
But if God we make our stay,
Naught can harm; beyond the twilight
Lie the golden fields of day.

Come then, New Year, come and bring us
Whatsoe'er thy burden be:
With both arms will we embrace thee,—
Thou shalt bring us victory.
Mechanicsburg, Pa.

communication, and especially the great influx of oriental slaves into the western world during the later Republic, facilitated this process. The spread of these faiths was the forerunner of Christ, making straight His path among the Gentiles just as surely as Saint John the Baptist did among the Jews. All these religions taught a redeemer-god. All held that the initiate shared in symbolic, sacramental fashion the experiences of the god, died with him, rose with him, became partakers of his divine nature, usually through a meal shared symbolically, and participated in his immortality. All had secret rites. All offered mystical, sacramental cleansing from sin. In the religion of Isis that was accomplished by bathing in sacred water; in those of the Great Mother and of Mithra by the blood of a bull. All promised a happy future life for the faithful. All were more or less ascetic in their attitude towards the world. Mithraism taught brotherhood and the essential equality of all believers. However, none of these were to be permanent. When they had fulfilled their purpose, they were to be swept away before a greater revelation of Truth.

Thus there was great confusion in the pagan world; but amid that confusion and in a multitude of forms of expression, some of them were unworthy, we can discern certain religious demands. The Gentile world was in great need of a new religion. A religion that would meet the needs of the age must teach one righteous God. It must possess a definite revelation of the will of God, that is, an authoritative

NEWS IN BRIEF

BOWLING GREEN ACADEMY

Up to Dec. 28 we are permitted to add to the total for this good cause \$5 from Louise Althouse; \$2 from Mrs. J. D. Berger; and \$5 from St. Andrew's Men's Bible Class, South Perkaspie, Pa., Rev. S. E. Moyer, pastor. Thanks! Total to date, \$212. Please send your check to Dr. Paul S. Leinbach, 1505 Race St., Phila.

"The Franklin and Marshall Alumnus" contains a photo and sketch of the Rev. Zwingli A. Yearick, D.D., Bethlehem, Pa., of the class of '72, as the "oldest living alumnus of Franklin and Marshall."

Holy Communion was observed in the 4 congregations of the Shrewsbury, Pa., Charge, Rev. Charles M. Mitzell, pastor, on Dec. 9 and 16. The attendance was the best in 5 years for December. Christmas cantatas were given in Bethlehem Church, Stiltz; St. John, Sadler, and St. Paul, Shrewsbury, on Sunday evening, Dec. 23.

The January meeting of the Women's Social Union of the Reformed Churches of Philadelphia and vicinity will be held in St. Andrew's Church, 22nd and Snyder Ave., Wednesday, Jan. 9, at 2 P. M. Ladies, begin the New Year right by attending this meeting!

A cablegram received Dec. 26 brought from far-off Japan the sad news that our veteran missionary, Dr. Christopher Noss, who had gone to Aomori to spend the holidays with his son George and family, was stricken there with cerebral hemorrhage and is seriously ill. The many friends of Dr. Noss and his loved ones will not fail to pray fervently for our brother, who has rendered such a fruitful service to Christ and the Church. (A later cable announces the death of Dr. Noss.)

St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, reports interesting Thank Offering services of the Missionary organizations. Offerings are: Missionary Society, \$95; Guild, \$35; Mission Band, \$7; total, \$137. Mrs. Reuben A. Schock, a charter member of the Society, was made a life member. Rev. S. E. Loebach, Waynesboro, a son of the congregation, brought inspiring messages at the annual Rally Day services; offering, \$550. The program by the children of the School, the Christmas music by the Senior Choir, and the pageant, "Christmas Eve," by a cast of 20, at the early service, and repeated, featured the Christmas activities.

In Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, on Dec. 16, the augmented choir presented "The Manger Glory," under direction of the pianist, Miss Mabel Armstrong. On Dec. 23, a Children's program was rendered under supervision of officers of that department, Miss Elizabeth Manny, Miss Pearl Boyer, directing, and Miss Charlotte Braun, pianist. A liberal offering for St. Paul's Orphanage was received. Bethany's pastor has been confined to his home by phlebitis since Nov. 10, and is sufficiently recovered to resume his Sunday work. The pastor's class of young men conducted worship services, assisted on Dec. 9 by Rev. John F. Bair, of the Olivet Charge, Butler.

At Marion, Pa., Rev. J. C. Sanders, pastor, excellent Christmas services by both Sunday Schools brought the work of 1934 to a fitting climax; the offering of \$110 for the charge for Hoffman Orphanage was higher than last year. Home Mission Day offering of \$71 was best during present pastorate. At the annual Thank Offering service of Heidelberg Church, Marion, offering was \$80. This congregation also

paid its Apportionment for 1934 in full, and Solomon's Church, Grindstone Hill, did one-third better than in 1933. A week of special services will be held at Marion and 2 weeks at Grindstone Hill, the latter in conjunction with the Lutherans, during January.

In First Church, Lancaster, Pa., Rev. W. H. Bollman, pastor, Christmas Day was signally marked by the rendition of the 82nd annual early morning carol service. This was originated by a former pastor, Dr. Henry Harbaugh, in 1852. People of all denominations and creeds filled the Church to capacity. A generous offering was made for Bethany Orphans' Home. A young people's service was held by candlelight on Dec. 23, in the evening; Mrs. W. H. Bollman gave a reading, "The Other Wise Man," by Henry Van Dyke. The evening of Dec. 16 officially opened this glad season at the Church when the young people conducted their annual ceremony, "The Hanging of the Greens," and decorated the main S. S. room with holly wreaths and candles.

First Church, Bellaire, O., Rev. Daniel Gress, pastor, held Christmas services on Dec. 23. A special program was rendered at the School hour; the pastor preached on "Coming of Jesus in the Fullness of Time." The annual Christmas program was given by the young people at 7:45 P. M.; Church beautifully decorated and filled to capacity; offering for Ft. Wayne Orphanage, \$50. About 30 young people sang Christmas carols for the aged and shut-ins on Monday night. Three Missionary organizations had Thank Offering services during November; offerings over \$100. Home Mission Day observed; offering \$25. Many baskets were taken to the poor families of the Church by the C. E. Society for Christmas gifts. The pastor and family were remembered liberally by the Ladies' Aid and the congregation generally. The Kingdom Roll Call was successfully carried out. The pastor has labored almost 8 years in this charge.

As has been announced, the Centennial Anniversary of the Classis of Philadelphia will be held in First Church, Rev. G. H. Gebhardt, pastor, corner of 50th and Locust Sts., Philadelphia, beginning at 9:30 A. M. on Monday, Jan. 21. At 6:30 P. M., the anniversary banquet will be held in the dining room of First Church. Tickets are 75c. Dr. Calvin D. Yost will be toastmaster, Elder Harry E. Hartman will speak on "Old First and Classis," and "A Century of Progress" will be discussed by Revs. Carl G. Petri, Franklin H. Fisher, D.D., and Rufus C. Zartman, D.D. Rev. J. G. Kerschner will preside at the 100th anniversary service at 8 P. M.; Dr. Charles A. Santee will conduct the devotional service, and the historical address will be delivered by Rev. Prof. Wm. J. Hinke, of Auburn Seminary, New York.

Christmas was fittingly observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, with 3 special services. The main department of the S. S. held its service Dec. 23, in the evening, consisting of songs, recitations and exercises. The three wise men by 3 young men was exceptionally well given. The Dawn service at 6 A. M. on Christmas was well attended. The final service on Christmas evening by the Children's Division of the School was one of the best rendered in years; the children received the usual treat of candy; offering for Bethany Orphans' Home, \$123.33. Seals, diplomas and bars were awarded to 85 for perfect attendance; 15 others who missed only one

THE REV. DR. FRANKLIN F. BAHNER

PROF. MARTIN VITZ, D.D., Sc.D.

As we go to press news comes that our well beloved veteran, Rev. Dr. Franklin F. Bahner, pastor emeritus of Trinity Church, Waynesboro, Pa., entered into the heavenly rest during the night of Dec. 29 at Erie, Pa. The funeral service was held New Year's afternoon. Fuller account later.

Prof. Martin Vitz, one of the oldest and most revered alumni of the Mission House, aged 76, died at his home in St. Bernard, Cincinnati, O., on Monday, Dec. 17. Dr. Vitz was a graduate of Mission House, class of 1882, and served the Mission House for 14 years as professor of natural science, retiring in 1921. He also served congregations in New Bremen and Cleveland, O., and in Indiana. Prof. Vitz came from a family of 5 pastors, sons of a loyal pioneer in early Mission House history. A fuller account will appear later.

Sunday received cards. The Christmas service at St. John's, Rosemont, was attended by 109, in the evening. Revs. G. R. Poetter and H. I. Crow delivered short addresses; offering for Bethany Orphanage, \$9; the School received the usual treat of candy.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, minister, Dr. Charles E. Schaeffer, sponsored by the greater Evangelical and Reformed Church movement, spoke to about 400 persons on "The Ideal Church." Revs. Gieser, Hegeman, Roeck, Shinn, Ujlaeki and the pastor took part in the service. The Kingdom Roll Call will probably net an increase in pledges amounting to about 30%. A program built around an "Open Your Heart Service," prepared by the pastor and read in the Church. They received the service with readiness of mind and pledged in a fine spirit of co-operation. In addition to the responsive reading and covenant pledge, brief talks upon Personal Work, Christian Responsibility, Kingdom Needs, Leavening the World and Stewardship were given by members of the congregation. The White Gifts for the King Service was given in connection with the cantata: "The Incarnation," Dec. 16, to a well filled Church. A tableau written by several young people who had attended summer schools of Religious Education was also given. The gifts, wrapped in white, were given to needy families in the community.

In First Church, Charlotte, N. C., Rev. Albert V. Vondersmith, pastor, the W. M. S. and G. M. G. Thank Offering service, Dec. 2, with pageant, "As It Was Given Unto Them"; special music rendered by the choir. Christmas entertainment by the School on Dec. 23, with White Gift service. Donations were sent to Nazareth Orphanage Christmas morning; the Young Ladies' Bible Class sent a box to the Orphanage, Mrs. R. A. Robinson, teacher of the class. Home Mission Day observed Nov. 11, with offering of \$60 sent to Home Board; \$25 sent to the Classical treasurer to be ap-

plied on the Classical Contingent. Every Member Canvass made Dec. 29 by Consistory, and a letter sent to every member giving the budget for the year. A Candlelight service held Christmas morning with large attendance. The pastor and wife received a purse at the close of the Christmas service and other gifts from members. Annual congregation meeting with election of elders and deacons to be held Jan. 11. Holy Communion Jan. 13. The pastor has received 27 into the Church since July, and others are to be received, making total of 32. The S. S. and congregations are increasing each Sabbath. The outlook for First Church is very encouraging.

Miss Ellen R. Goetz, of Nazareth, Pa., has given 2 houses in the city of Allentown as a gift towards the indebtedness on the work of our foreign missions. She is one of the most faithful and devoted members of St. John's Church, Nazareth, Rev. Dr. Wallace H. Wotring, pastor emeritus, and Rev. Walter H. Diehl, pastor. Some years ago she built a chapel in Japan for our evangelistic work. She has kept in close touch with missionary endeavor since her childhood. She is 71 years old and still has the enthusiasm to set a fine example and proves a great inspiration in all the activities of her congregation. She is a most faithful pastor's assistant. The congregation wishes to raise \$500 for its offering on Foreign Mission Day, in February. Mrs. Sarah J. Leiphart, York, Pa., gave the first gift of \$100 just received by the Board of Foreign Missions in connection with the offering on Foreign Mission Day for the liquidation of the debt on our work of foreign missions. Mrs. Leiphart has faithfully supported with large gifts the work of Foreign Missions for many years. She is past 82 years of age. Her mind is as clear as ever, and she reads her Bible and Church paper and takes a keen interest in all the activities of the Church. She belongs to the prayer circle which prays daily for the success of the debt liquidation effort in connection with Foreign Mission Day.

After having been an active minister of the Reformed Church for more than 45 years, all of which was spent in 2 pastorates, Rev. Dr. Lloyd E. Coblentz, Baltimore, Md., has retired from active service. 41 years, 6 months and 10 days was devoted by Dr. Coblentz to the pastorate of St. Paul's Church, Baltimore, this being his 2nd and last pastorate. Dr. Coblentz submitted his resignation, which became effective Nov. 30, upon arriving at the age of 70 years. Dr. Coblentz was born near Middletown, Nov. 20, 1864. He graduated with first honors from Franklin and Marshall College in 1886, and from the Seminary in 1889. He was examined and licensed to preach by Maryland Classis, and was appointed missionary to Trinity Mission, Altoona, Pa., taking charge July 2, 1889. He was married to Miss Emma Amelia Apple, daughter of the late Dr. Thos. G. Apple, on May 29, 1889. In 1893 he accepted a call to St. Paul's congregation, Baltimore, where he remained until his recent retirement. When Dr. Coblentz assumed this pastorate the congregation numbered 353; the present membership is 602. During his pastorate 1,296 were received into membership; 941 infant baptisms; 581 marriages; officiated at 1,139 funerals; delivered 4,396 sermons and made 49,374 pastoral visits. \$45,193 was raised for benevolent purposes and \$228,992 for congregational purposes. Dr. Coblentz served 20 years as stated clerk of Maryland Classis and in 1906 he became stated clerk of Potomac Synod, which office he still holds. Dr. and Mrs. Coblentz have 4 children: Eleanor Elizabeth, teacher in Bryn Mawr School; Maurice Henry, chemical engineer in the State Health Dept.; Richard Gilmore, practitioner in general surgery in Baltimore; and Ruth, wife of John F. Batzler of Baltimore.

On Dec. 16, an Advent cantata, "Our

Glorious King," was rendered in Zion Church, Lehighton, Pa., Dr. Paul Reid Pontius, pastor, by the Junior Choir. On Dec. 23 the Church School members were guests of the Y. P.'s Dept. in Derr Hall to take part in a brief worship service followed by the play, "A Sign Unto You," in which Misses Carolyn Bretney, Kathryn Bock, Kathleen Bisbing and Dundena Morthimer and Messrs. Edward Diehl, Lloyd Zimmerman and Robt. G. Pontius took part, under direction of Henry W. Moulthrop; the play was repeated Jan. 2 at the adjourned congregational meeting. On Dec. 23 the annual White Gift Christmas service held with the presentation of of gifts made by candlelight; gifts later given for local causes and Bethany Orphanage. On Christmas Eve the Church School celebration held under direction of Mrs. Chas. Bauchspeis with Supt. Daniel I. Farren presiding. At 9.30 P. M. 49 young people with pastor brought cheer to the homes of 40 of Zion's sick and shut-in members. The annual Dawn service held at 6 A. M., when the Junior and Adult Choirs formed a procession of 30 couples; entire service conducted by candlelight. The Men's Club enjoyed a venison dinner with the president, Mr. Geo. Freeby, and Mr. John F. Arner, both splendid hunters, as hosts. The local Ministerium has plans for the Week of Prayer services, the one on Jan. 11 to be held in Zion, when Rev. John R. Hahn, of Wyomissing, will preach. The Ministerium also plans the annual Pre-Lenten Preaching services in Zion Church, some of the preachers being Drs. Paul S. Leinbach, Chas. L. Goodell, Chas. Blackwelder and Percy Crawford.

The officers and members of Hope Mission, Philadelphia, Dr. J. M. G. Darms, pastor, heaved a sigh of relief when on Dec. 15 they were able to pay \$300 on \$10,000 of their indebtedness. Had it not been for the mortgage redemption plan of of the Board of Home Missions the amount of interest payable would have been \$600. The total indebtedness of this mission amounts to \$23,000 and the less than 100 people are struggling manfully to carry it. The Kingdom Roll Call held in December increased the pledges for Church and benevolence almost 50%, but even with this, only half of the budget requirements for 1935 are met, so there is a great task ahead, but these people are full of courage and the working spirit. 16 young people sang Christmas carols through the night of Dec. 24 and visited 20 homes, some of them in the distant outskirts. At 1 A. M. they honored and cheered the pastor and wife with their singing and at 6.30 A. M. they were all present at the Christmas Dawn service in the Church, where almost 90 people had assembled for this beautiful service. The Ladies' Bible Class presented the pastor and family with the most beautiful basket of fruit the recipients had ever seen and to top it all off, one of the skilled members of the Church, Mr. William Stahl, presented the pastor with a beautifully carved eagle 10 inches high, a fine work of art, which now graces his writing desk and challenges him to keep as watchful and alert as is this eagle, poised for the upward swing into higher realms of the spirit. On Sunday evening, Dec. 23, the young people very ably presented the dramatization of the Christmas pageant, "Good Will to Men," under the direction of Miss Mary Germ. On the evening of Dec. 30 the children of the S. S., under the direction of the supt., Miss Mina Nugent, presented an interesting and typically Christmas program and brought much pleasure to the large audience assembled.

The Christmas season was appropriately observed by both congregations and Schools in the Jefferson, Md., Charge, Dr. Atvill Conner, pastor. On Dec. 23, Christmas carols sung and Christmas sermons preached. On Christmas Eve, the Mt. Zion's School rendered the service, "In Old Judea" before a capacity house. The

Massanutten Academy Woodstock, Virginia

is offering 6% bonds, with First Mortgage as security. This is a good investment. The school has a full enrollment this year. Its record of achievement is challenging.

For information, address

DR. HOWARD J. BENCHOFF,
Head Master
Massanutten Academy,
Woodstock, Va.

scholars were given candy and an orange. Offering for Hoffman's Home. On Christmas morning the School at Jefferson rendered the pageant, "Glorious Christmas" in a very impressive and pleasing manner. The ranks of the scholars were very much depleted by reason of the prevalence of scarlet fever in the community. The lower grades were remembered with candy, and a liberal offering given for the Orphans.

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Trans-Atlantic Echoes

By Herbert W. Horwill

London, England.—There is no longer any Dean Inge. But there remains Dr. W. R. Inge, whose retirement to the countryside will not mean for him any lapse into idleness. He arrived at his new home on a Saturday, and the next day he was preaching at a local harvest festival. The memories of his childhood, he said, were connected with worship in a country church, and he looked forward to returning in old age to associations which were so much like his earliest recollections. He is to give shortly the first of a series of talks on "The Causes of War," arranged by the British Broadcasting Corporation, and one may reasonably expect that his pen, as well as his voice, will be kept busy for many years.

His latest published work, "Vale," has brought a remarkable tribute from G. B. Shaw, who is not, as a rule, over-friendly to parsons. Mr. Shaw describes him as "our quondam dean and much loved divine doctor," and says that he swallowed this autobiography at a single gulp with great delight. He hopes and believes that, in spite of the title of these memoirs, Dr. Inge will prove one of those visitors who say, "Well, I must be going," and then talk for another hour on the doorstep. He makes some acute comments on Dr. Inge's attitude to social reform and especially his hostility to the Soviet, and concludes: "Dr. Inge is as anti-plutocrat as Lenin and as anti-ecclesiologist as George Fox, and therefore as revolutionary a force as Ruskin or Wells or myself. That is why he is so affectionately admired by those he has done least to conciliate."

Congregationalists in Council. At its Autumn Assembly the Congregational Union followed the example of the Methodist Conference in expressing its disapproval of the Government's policy of increasing our armaments. The resolution on this question, which was adopted unanimously, also urged that, in view of the disclosures of the American inquiry into the manufacture and sale of munitions, an impartial and independent commission should make similar inquiries into the state of things in this country. The scandals revealed by the Senate's probe have made a deep impression in England. A similar demand has been made by the executive committee of the National Free Church Council, and from many other quarters the Government is receiving appeals to the same effect.

The chief debate at the assembly, occupying a full day's session, was concerned with a proposal for a ministerial sustentation fund providing for minimum salaries and supported by an ascending scale of levies on individual Churches and ministers. A system of this kind admittedly works well in Presbyterianism, but the Congregational Union proved unwilling to graft this alien method upon its own Independent stock. After several vigorous speeches had been delivered for and against this scheme, the ultimate decision was a compromise. There is to be no compulsory levy, and accordingly no impairment of local autonomy, but a schedule of voluntary assessment scales is to be sent to the Churches throughout the denomination, as a suggestion of the contributions they should make to the general work of the Congregational Union in maintaining its ministry.

Notes and News. In May next, the 1,200th anniversary of the death of the Venerable Bede is to be celebrated at Jarrow, where he lived and died, and at Durham, where he was buried. . . . The Assembly of the United Free Church of Scotland (Continuing) has unanimously decided to delete the word "Continuing" from the Church's title, the five years during which it agreed to describe itself thus having now elapsed. . . . Frank O. Salisbury has presented his portrait of John Wesley to the trustees of Wesley's House,

City Road, which has lately been renovated and restored as nearly as possible to its original condition. . . . A welcome surprise has been the appointment of Dr. "Dick" Sheppard to a canonry of St. Paul's. . . . His successor at St. Martin-in-the-Fields, the Rev. Pat McCormick, has been welcomed home — after a long holiday for the restoration of his health — at a meeting in the Albert Hall, for which over 20,000 applicants for tickets of admission had to be refused. . . . Dr. F. W. Norwood has resumed his City Temple ministry after his long world tour. . . . Dr. Campbell Morgan has consented to continue his ministry at Westminster Chapel through next year. His health has greatly improved, but he is under medical orders to restrict his work to preaching on Sundays and giving his Bible lectures on Fridays.

Obiter Dicta. The "British Weekly" declares that no economic theory will survive which makes it hard for an honest man to pray for a good harvest and to thank God for it. . . . It is sheer heresy, says the Rev. P. B. Hawkridge, to believe that moral law and economic law can be fundamentally different. God's character and God's housekeeping cannot be diametrically opposed. . . . We need not merely converted men, says the Rev. Leslie Davison, but men who have had many conversions, who have gone on from crisis to crisis, from strength to strength. . . . All rich devotion, according to the Rev. Harold S. Darby, is compact of imagination as well as faith. . . . Christianity, declares the Rev. A. E. Whitham, is not best described as emergent good but as condescending grace; not a magnet of attraction, but an arm of deliverance. . . . Dr. Harvey Grace reminds us that, of all the departments of English music, the one with the longest record, and the only one that has been continuous, both in creation and performance, is that of the cathedral.

New Books in England. The Archbishop of York's Gifford Lectures have been issued under the title, "Nature, Man, and God" (Macmillan). . . . Dr. A. D. Lindsay, the Master of Balliol, has published his Beckly Lecture, "The Churches and Democracy" (Epworth Press). . . . In "Faith and Life" (Hodder), Dr. W. B. Selbie has collected 25 meditations, written in a simple style but embodying deep spiritual thinking. . . . "Jesus as the Women

Knew Him" (Nicholson), by the Rev. H. G. Tunnicliffe, presents the life of Christ from a fresh point of view. . . . Dr. A. W. Harrison's "All That Jesus Began" (S.C.M.), is a survey of the achievements of Christianity during the last 19 centuries. . . . Prof. G. C. Richards, of Durham University, has compiled "A Concise Dictionary to the Vulgate New Testament" (Bagster). . . . "In Spirit and in Truth" (Hodder), edited by G. A. Yates, consists of papers read to a "Society of Jews and Christians," which meets in London for discussion and for the promotion of mutual understanding. Dean Matthews, Principal Oman, Canon Streeter, and Dr. C. G. Montefiore are among the contributors. . . . "The Church Controversy in Germany" (S.C.M.), by Prof. Anders Nygren, of the University of Lund, throws much light on many obscure phases of the present religious situation. . . . In "Peace with Honor" (Methuen) A. A. Milne attempts to clear his readers' minds of the popular cant about war. . . . How far force may be morally and usefully employed in the domestic and international spheres is discussed by Lord Davies in "Force" (Benn).

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The number of gifts received at Bethany by the children was considerably larger than in former years and seemed to bring the assurance that prosperity is again returning. Forty children again did not receive any gifts from relatives or friends, but the response of the Church filled the gap and all children received a generous supply of gifts. It required much overwork on the part of the employees but as a reward for their efforts the children had the merriest Christmas they have had during the present administration.

How was Christmas observed? The older children held a Christmas party from 10.00 to 12.00 midnight. The carol singers made their early visit to the cottages starting at 5 A. M. Early Dawn service at 6.30 A. M., after which they ate breakfast in the tastefully decorated dining-rooms. The whole forenoon was consumed in the distribution of gifts, which took place in each cottage. After the Christmas dinner—or banquet—as the children called it, they hurried to their games and toys. Afternoon services with an offering of all to Phoebe Home, Allentown, at 2 P. M. Supper at 5.30; singing Christmas Carols at 6.45; then all retired happy with the assurance that they could sleep one half hour longer than usual.

While we knew the gifts the children received they were all anxious to show them again and demonstrate how they enjoyed them. When we called at the Baby Cottage they all crowded around and all we could hear was, "Look," "Look," "Look".

The spirit of the children was expressed by one boy who came to the Superintendent and said, "Mr. Gebhard, I am having so much fun watching the boys use the scooter you gave me." The gift was one of the special gifts given to children who were judged best under the merit system.

Again we wish to say to all, "THANK YOU."

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The guests of the Home had a merry Christmas season this year, and the season was quite long. About a week before Christmas Grace Evangelical Church of Allentown presented a Christmas pageant of the story of Bethlehem in the high school auditorium just a few city blocks from the Home, and the members of our family were invited to attend.

Several days later a group of 60 children from the Franklin School came to the Home and rendered a very interesting Christmas program which was very interesting to the members of the family.

DR. MAYO SAYS

W. J. Mayo, M. D., of the famous Mayo Clinic, Rochester, Minn., writes as follows to young doctors in a recent issue of the "Staff Bulletin":

"As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, 'A very bright man, but he drinks!' Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcohol."

Dr. Mayo pointed out the acute difficulty in the alcohol problem as being the inability to tell in advance which of the three in ten drinkers will become drink addicts. "We have no particular test, except the test of time, which ruins the man, nor have we any remedy to prevent his becoming an addict; consequently three drinkers in ten take a chance."

The class of catechumens from Salem Church, Catasaugua, appeared in a body and sang Christmas carols and later inspected the buildings.

Sunday before Christmas the Beginners and the Primary Departments of St. Andrew Church came to the Home at 2.30 P. M. and rendered the same Christmas program that was to be rendered in their own Church. The pastor, Rev. H. I. Aulenbach, delivered an interesting message. That was the Home's Christmas festival.

During the season the guests received gifts from friends, relatives and Church organizations, and friends of the Home, who take an unusual interest in the work of the Home, sent special contributions, though they were not as numerous as they were years ago.

The Ladies' Auxiliary again furnished turkey for the Christmas dinner, and that was a real treat to the family.

The new building, which is now the centre of the Home life, was appropriately decorated on the first floor. A large fir

tree lit up with small electric lights was placed into the lobby. In front of the building two large Scotch pine trees were wired with material salvaged from the building operations three years ago. Those trees, aglow with colored lights, could easily be seen by the infirm confined either to their rooms or their beds and they furnished them much enjoyment.

During Christmas night numerous groups appeared outside at our buildings and sang carols. Our family wishes to thank all those who participated in bringing cheer.

THE THOUGHTS OF JUSTUS TIMBERLINE

(Continued from Page 6)

Church's influence is subject to fluctuations because of conditions outside itself.

But why should anybody have to explain the state of religion inside the Church?

When doctors find themselves compelled

to speak in public on "The state of health among hospital staffs," or financiers on "The state of solvency in banks," or educators on "The state of intelligence among teachers," people begin to ask embarrassing questions.

I know that Churches are sometimes low in their religion, as some hospitals occasionally have much sickness among doctors and nurses, and some banks are not any too solvent—at least they weren't up to recent times—and some teachers could be more intelligent.

My point is that conditions like these are not normal. They are danger signs.

All these other institutions take them as such. Why not the Church?

If every Church that ought to think about the state of its religion could be made to worry as banks and hospitals and school boards in the same sort of fix would have to, it's my opinion we'd soon see such a revival as neither Moody nor Gypsy Smith ever saw.

What's more, I'm all for it.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

PAUL REVERE'S RIDE

Text, II Kings 9:18: "There went one on horseback."

Among the historical incidents related about the early history of our nation which boys and girls like best is the story of the famous ride of Paul Revere, which took place on the nineteenth of April, 1775, the day when the American Revolution began.

On New Year the two hundredth anniversary of the birth of Paul Revere was celebrated. He was born in Boston, January 1, 1735. His father, Apollos Rivoire, was the best gold and silversmith in Boston. The French name of the family was so often misspelled that it was changed to Revere.

Paul was just an average boy and did not make much progress in his studies at school. He liked to play in the school-yard and to fish and swim in the harbor better than he liked to study his lessons. He therefore had a meagre education, and learned his father's trade. He liked to draw and soon became skilled at engraving. We are told that many sugarbowl, cups, ladles and spoons on which he cut the owner's initials are still in existence and are highly prized because of his work.

Paul Revere was deeply interested in the events of his day, and was an ardent advocate of the liberty which was craved by the American colonists. As early as 1756 he took an interest in military affairs, and at that time was second lieutenant of artillery in the expedition against Crown Point, and for several months was stationed at Fort Edwards, in New York.

When the King of England imposed a tax upon the American colonists they protested because they were not allowed to send representatives to the British Parliament, where the laws were made. They thought the Stamp Act, as this law of taxation was called, was unjust and cried out, "No taxation without representation." Men like Benjamin Franklin, Patrick Henry, Samuel Adams, John Adams and John Hancock did all they could against having laws for the colonists made in

England. They said that the colonists should make their own laws.

The colonists protested so strongly against these taxes that at last every tax was removed except the one on tea. The King of England was too stubborn to grant their wishes but sent two regiments of soldiers to America to enforce obedience to these laws. Samuel Adams, who was at the head of the American Assembly, or group of lawmakers, ordered the British Governor to withdraw the regiments. He said, "I will send away one regiment." Samuel Adams answered boldly, "Both or nothing."

The people of Boston loved their tea, which they had to get from England, but because there was a tax on it they refused to drink tea. The women served a drink made of raspberry leaves. Tea ships stood in the harbor, but the colonists said that the tea chests should not be landed. Samuel Adams, in a stirring speech, said that the tea must be sent back to England.

One night a signal was given, and fifty men, disguised as Mohawk Indians, hurried down to the wharf, climbed over the sides of the tea ships, cut open the chests, and dumped the tea into Boston Harbor. Paul Revere was a member of this famous tea party.

In December, 1774, Paul Revere was sent to Portsmouth, New Hampshire, to urge the seizure of military stores there, and induced the colonists to attack and capture Fort William and Mary—one of the first acts of military force in the Revolutionary War.

After the destruction of the tea by the Boston Tea Party, the King of England became so angry that he sent British soldiers to Boston to see that his laws were obeyed. Some of the American leaders said, "We must get ready to fight." Companies of farmers were quietly drilled and told to keep their guns ready, as they might be called to fight at a minute's notice. For this reason they were called "Minutemen."

The American stores of war, consisting of powder and shot ready for the guns, spades and axes to build forts, and flour and salt meat for the soldiers, were brought together for the Minutemen at Concord, some distance from Boston. Paul Revere was placed at the head of a group of scouts who were to keep a close watch on the British soldiers in Boston harbor and to let the colonists know what they seemed likely to do.

One day these men noticed that the British soldiers were very busy. The scouts learned that they were planning to go to Concord that night to capture the stores of the colonists. They also planned to capture Samuel Adams and John Hancock, who were at Lexington, and make them prisoners.

Paul Revere and William Dawes were sent to warn the colonists. They had to ride on horseback with the message because there were no telephones or telegraph instruments or railroad trains, not even a regular mail, in those days.

But they had not yet learned how the British were going to Concord. They could go by water to Charlestown Neck or they could march by land from Boston. Paul Revere had arranged with a friend of his to watch the movements of the enemy from the tower of the Old North Church, and to signal how the enemy would go. He should place one lantern in the tower if they went by land, and two lanterns if they went by water.

Late on the evening of April 18, 1775, he crossed the Charles River, and stood in readiness on the other side to start as soon as he saw the signal in the tower of the Old North Church. Near midnight a lantern appeared in the tower and a moment later a second lantern appeared, and he knew that the British soldiers went by water. He grasped the bridle of his horse and put his foot in the stirrup and began the midnight ride which made his name immortal.

Two British soldiers who guarded the road tried to stop him but he galloped straight on in the darkness. He shouted in every village and called at every farmhouse, "The British are on the way to Concord! Minutemen, assemble!" The noise and clatter of his horse's hoofs awoke the sleeping farmers, and as he rode by he shouted his warning. One man, who did not realize at first what was happening,

THE PASTOR SAYS:

By John Andrew Holmes

Religion cannot be shut up within the walls of any institution.

told him to make less noise as he pounded on his door. "Noise!" cried Revere, "you'll have noise enough before long. The regulars are coming!"

He stopped at Lexington and warned Samuel Adams and John Hancock that the British were coming to capture them. They escaped southward to Philadelphia where the Second Continental Congress was holding a meeting.

On the village green at Lexington the embattled farmers stood and "fired the shot heard 'round the world". The Revolutionary War had begun and continued for eight years, when the colonists won their freedom. At this first battle several Americans were killed and others wounded. The British continued their march to Concord and destroyed the few military supplies they found there, for the colonists had removed the larger part of them to another place of safety, thanks to the warning of Paul Revere. On their return to Boston many of the British regulars were shot by the farmers who fired from behind rocks, stone fences and farm buildings.

Paul Revere was commissioned a major of infantry in the Massachusetts militia in April, 1776; was promoted to the rank of lieutenant-colonel of artillery in November; was stationed at Castle William defending Boston harbor, and finally received command of this fort. He served in an expedition to Rhode Island in 1778, and in the following year participated in the unsuccessful Penobscot expedition.

After the Revolutionary War he engaged in the manufacture of gold and

silver ware, and became the pioneer in America in the production of copper plating and copper spikes for ships. He made the copper plates for the printing of the first money by the United States government. He died in Boston on the tenth of May, 1818.

Children's Corner

By Alliene De Chant Seltzer

Guess how old our Corner, here in the "Messenger," is! Well, if I remember rightly, it was 'round 1919 that we began! So, let's celebrate our 16th birthday anniversary, by planning to do something for others. Last week we talked about the SHARING BOX gifts that the boys and girls of Temple blessed and sent to our Winnebago Indians; other boys and girls, I know, sent cartons of used Christmas cards to Japan, China, and Iraq; a Girls' Missionary Guild packed a layette for a new missionary baby; another Guild sent a Christmas box to a home missionary; a Daily Vacation Bible School made a Name Quilt for a missionary in China, and a Butterfly one for Bethany Orphans' Home; boxes have been sent to our Negro boys and girls at Bowling Green Academy, Bowling Green, Ky.; mittens have been made for our Winnebago Indians; and at Thanksgiving time, here at Calvary, Bethlehem, our Church School and Ladies' Aid

brought gifts of cereal and canned goods and sent them to Bethany (bushel baskets were placed in the vestibule and they were filled in a jiffy!) And in a Mission Band, each member brought a bit of fruit, and small baskets were then packed and taken to shut-ins on Christmas. So, here's to each of you, who wants to begin our 16th year by planning to do something for others,—something that takes work and sacrifice, and a heap o' love.

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Sixth Annual Issue

Compiled by Joseph McCray Ramsey

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The Family Altar

By the Rev. Urban C. Gutelius, D.D.

HELPS FOR THE WEEK OF JAN. 7-13

Memory Verse: "And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'" Matt. 16:16.

Memory Hymn: "O God, Our Help in Ages Past" (91).

Theme: Peter's Great Confession.

Monday: Peter's Confession Lk. 9:18-26

It is extremely interesting to note that this was the only occasion on which Jesus asked the Twelve to tell Him candidly what they and the people thought of Him. This was important for them and for Christ. As might be expected, amongst such a variety of individuals there were differences of views and opinions. It remained for Peter to express public sentiment in reference to the Master in but four words. This accomplishment evoked (shall we say it?) the surprise of Jesus. Thus Jesus was encouraged and Peter was commended. A definite position in regard to Jesus Christ is necessary today as it was in the time of Peter. There should be no guess-work or speculation in this matter. Moreover, our Lord stressed the need of confessing Him before men and made this a condition of acknowledgment before the Father in Heaven. And it is understood, of course, that we are to confess Him not simply with our lips but especially in our consistent daily living. The best and most acceptable way to do this is to present the claims of the Christ upon the soul of men and women everywhere. "Ye shall be my witnesses in Jerusalem, in Judea, in Samaria and in the uttermost part of the earth."

Prayer: Give us such a due sense of Thy greatness and mercy, O Lord, that we may be unfeignedly thankful and show forth Thy praise by giving up ourselves to Thy service and by walking before Thee in righteousness and holiness all our lives. Amen.

Tuesday: Peter's Testimony I Pet. 2:1-10

Coming from a man who once shamefully denied his Lord this is a most beautiful and powerful religious testimony. It is so rich in imagery and implication that we cannot give it adequate treatment in this brief meditation. Suffice it to say that when Peter wrote these words he was undoubtedly thinking of that crisis in his life when the Master said: "Thou art Peter (Petros) and upon this rock (Petra, mass of rock) I will found my Church." The Confession of Peter (which we considered yesterday) without question was the "rock" to which Jesus referred, reinforced by such testimony as we have in the two epistles of Peter. The Chief Cornerstone of the Church, it must always be remembered, is Jesus Christ, the Elect. Vitalized by the life and spirit of Christ we Church members are to constitute the living stones of the greatest institution of all ages. United in one universal structure we are a chosen generation, a royal priesthood, a holy nation, a peculiar people. What a privilege! What an honor! Our chief concern should be that in our work of building the modern and future Church we do not repeat the fatal mistake of former centuries by rejecting the One chosen of God and precious as the Head of the corner.

Prayer:

"While I draw this fleeting breath,
When mine eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee." Amen.

Wednesday: Nathanael's Confession John 1:43-51

The circumstances of this confession (so similar to that of Peter's) must be known in order to appreciate fully its contents and significance. It will therefore be worth while to read verses 35 to 42 along with verses 43 to 51. Nathanael may be said to have been a man who had his prejudices overcome, a man who had been convinced against his will, by coming into personal contact with Jesus. This is not surprising when we remember that Jesus is not only the "inescapable" but also the "irresistible" Christ. How does Jesus appeal to us when we "come and see," through the written and preached word, through the testimony of a genuine saint, through the ministrations of the Church and through the use of the Sacraments? Do we react as favorably as did Nathanael, not to mention Thomas? Surely, here is room for serious thought; here is occasion for serious meditation and self-examination.

Prayer:

"Come, Holy Spirit, calm my mind
And fit me to approach my God;
Remove each vain, each worldly thought,
And lead me to Thy Blest abode." Amen.

Thursday: "Martha's Confession" John 11:21-27

Let us stop just a minute to review the "confessions" thus far noted in these meditations and to note both their differences and their similarities. "Thou art the Christ, the Son of the Living God" (Peter); "Thou art the Son of God; Thou art the King of Israel" (Nathanael); "Thou art the Christ, the Son of God, which should come into the world" (Martha). This last confession was made under circumstances calculated to severely try and test the soul of a loving sister bereft by death of a loyal brother. Now and then it seems to require such conditions to call forth the best and the noblest within the soul of a humble believer like Martha. In such cases, too, it need hardly be said, affliction may become a real and lasting blessing in disguise. And may we not venture the further thought that when Jesus is cordially invited into any home and bidden to remain there as the unseen guest and silent listener He invariably confers upon all the helpful and comforting blessing of His power and grace. Such a home, indeed, becomes the very gate of Heaven itself "where families ne'er break up and Sabbaths never end."

Prayer: Lord Jesus, grant us the wisdom of Martha and Mary in asking for Thy presence in our homes that Thou mayest constantly assist us by Thy grace and comfort us by Thy Spirit. Be nearer to us than breathing, closer than hands and feet. Amen.

Friday: A Centurion's Confession Matt. 27:50-56

Here is a ray of shining light bursting suddenly and unexpectedly from a cloud of the deepest darkness. Was there ever in the world's history a darkness like unto the darkness that rested upon the land from the sixth to the ninth hour? How strange and surprising are these words as they come from the honest and convicted heart of a man whose chief business was war, the outstanding social and political evil in all the ages. Yet, "down in the human heart, crushed by the tempter, feelings lie buried that grace can restore." And since God hath made of one blood all nations of men for to dwell upon the face of the earth and hath not let Himself without witness among any people we need not be surprised to discover that in modern as well as in ancient times such hopeful and inspiring confessions are often found coming from unsuspected sources. The records of our evangelistic and missionary efforts verify this statement conclusively. Let us thank God and take courage.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 62, 70 Fifth Avenue, New York City.

Prayer: Our Father and our God, we praise Thee that Thou art not a respecter of persons and that every man that feareth Thee and doeth righteousness is accepted of Thee. May every soul speedily come to know Thee, confess Thee, love Thee and do Thy will in order that the kingdoms of this world shall soon become the Kingdom of our Lord and His Christ. For His sake. Amen.

Saturday: The Good Confession I Tim. 6:11-16

For beauty and majesty of diction have you ever found anything superior to this passage of scripture? Truly God was speaking through Paul. A stirring appeal was thus made by a deeply spiritual father to a deeply spiritual son. This son was exhorted to verify and demonstrate in daily life a profession he had formerly made of Jesus Christ in the presence of many witnesses; he was requested to exert all his strength in an honorable struggle for the faith that resided in him. Thus he was to emulate no less a Person than Jesus Himself at the judgment bar of Pontius Pilate. We have reason to believe that Timothy made good; that he made himself worthy of the confidence that Paul placed in him and that he fulfilled the highest expectations of his mother and grandmother. Timothy disappointed neither God nor man in the character of his life and work.

Prayer:

"O for a faith that will not shrink
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;
Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home." Amen.

Sunday: Let Us Exalt His Name Together Psalm 34:1-8

This gem of literature and truth is the direct fruitage of a costly experience in the life of David. For some unknown reason he had feigned madness in the presence of Abimelech, one of the sons of King Saul. Abimelech discovered the ruse and drove David in disgrace from his presence. In some solitary place David came to his senses, repented of his silly misbehavior and recovered his better judgment. But he did not stop there. He returned to his accustomed associations and to the public worship of God in the sanctuary. Thus, "out of a leaden heart David brought a golden pen." Have you ever been driven into the innermost recesses of your own heart, into the solemn privacy of your own home because of a costly mistake and foolish error? Such isolation may be necessary and valuable, but it has its limits. As a "poor man," find your way to the Lord's House on the Lord's Day and He will hear you, refresh you and save you out of all your troubles.

Prayer: Let Thine Angel, O Lord, encamp round about us at all times but especially when we are called upon to repent of some presumptuous sin. Fulfill Thy promise that where two or three are gathered together Thou wilt be in the midst of them. Amen.

"HE MADE THE STARS ALSO"

When Sir James Jeans was in this corner of "the mysterious universe" he said of the cosmos, as explored by the farthest-seeing telescope of that time, that if the distance it would take light traveling at the rate of 186,000 miles a second 140,000,000 years to cross were only a mile, and 300 tons of apples were scattered about, approximately twenty-five yards apart, then each apple would represent a nebula or gigantic aggregation of stars like our Milky Way system in which our sun is but one of several hundred million stars. Dr. Hubble estimated at the same time that about two million nebulae were visible to the great telescope at Mount Wilson. All of this was summarized in Edington's "celestial multiplication table" that

A hundred thousand million
Stars make one Galaxy;
A hundred thousand million
Galaxies make one Universe.

These figures, he said cautiously, may not be very trustworthy, but he thought that they gave a correct impression.

Professor Shapley of Harvard, as some one has said, "born into a scientific attitude of mind," has demanded to be shown more accurately. A closer census of a portion of the sky has been made at the Harvard Observatory station in Bloemfontein, South Africa, with the resulting estimate that the "metagalaxy" or known cosmos will be found to contain 2,000,000,000 island universes with a total population of 600,000,000,000,000,000,000,000 stars down to the twenty-second magnitude—which is somewhat more than the round hundred thousand million times one hundred thousand million. But not appreciably more to the lay comprehension, even though in this part of our infinitesimal planet we are beginning to deal financially in "astronomical" figures.

When one considers these new and vaster heavens, ordained by a Mind that is unsearchable in its infinity, one is moved to exclaim: "What is man that the creator of the stars should be mindful of him?" But when it is considered that human minds, and so far as we know the only human minds in the universe, can reach out into distances which require light hundreds of millions of years to traverse and can compel the twin stars in the same constellation with Capella to furnish new means of measuring the universe of universes, one cannot be surprised that divinity would deign to visit him. Astronomy in its ever advancing knowledge of the stars increases the dignity of human existence and enhances the majesty of the mind of man. If only the inhabitants of this little earth could acquire the astronomical view of the universe, they would not, as Milton makes Satan see them, spend so much time

"Wasting the earth each other to destroy."

New York Times.

THE GRATEFUL FARMER

The crops are bad,
The weather cold,
Grow what I can
I'm undersold.
I work long hours,
And eat cold hash,
My men all loaf,
My bank's gone smash.
I've unpaid bills,
A mortgage due,
The lawyer says
He's going to sue.
But corn on cob
I eat with mother,
For I've two teeth
That face each other!

—By Grenville Kleiser

DENOMINATIONS

The paths lead up the selfsame hill;
They are steep, and rough, and long;
Millions of feet climb with a will,
Glad voices lift in song.

But should you stop to criticize
The paths the others choose,
You find by being so unwise
Much climbing time you'll lose.

For as you wait to argue
That just one way is right,
More tolerant brothers pass you
In climbing toward the Light.

—Grace Harner Poffenberger.

A PRAYER OF TRUST

My God, infinite and eternal, Thy presence fills the universe of time and space; the immeasurable space in which the galaxies move, the uncounted millennia during which the stellar systems have been evolved.

O God, I think of Thee with awe,
But I am Thine.
And I am safe because the universe is Thine.
I am at home in Thy universe.
I fear not. I rest in peace.

O God, Thou art light. All light emanates from Thee.
Only my own sin casts a shadow in my soul.
Purify me. Give me light within.
I open my inmost soul to Thee.
I seek the light with my whole mind. I renounce every evil thought and motive.
I rejoice in Thy light.

Almighty God, all power emanates from Thee.
I cannot thwart Thee. I would not resist Thee.
Thy power supports me, protects me.
In Thee I am safe. In Thee I am invulnerable.
In Thee I am strong. I cannot fail in any task Thou givest me.
Give me the energy I need.

O God, Thou art the author of all law.
Thy laws are beneficent.
I seek to know and to do Thy will.
Thy laws protect me. They are established in love.
For Thou, O God, art love; all love, all law.
I rest in Thy love. I fear not.
I am filled with Thy peace.

O God, I open my soul to Thy light.
O God, I open my heart to Thy love.
O God, I yield my will to Thy law.
O God, I rest secure in Thy power.
O God, I seek to abide in Thee and to work with Thee in Thy universe of light and law and energy and love.

—Rev. Louis C. Harnish, Standish, Maine, in the "Boston Evening Transcript."

THE PASTOR THINKS

"Your life is hid with God." Get the full meaning of that and you will not worry so much about tomorrow.

—Now and Then.

A tourist going through the Northwest, suffered a slight accident; unable to find his monkey-wrench, he went to a farmhouse and asked of the Swede owner: "Have you a monkey-wrench here?"

"Naw," replied the Swede, "my brother bane got a cattle rench over there; my cousin got a sheep rench down there; but too cold here for a monkey rench."

Home Education

"The Child's First School is the Family"
—Froebel

TINY TOT TOYS

C. M. Littlejohn

Toys for the formation of character are, perhaps, more important at the kindergarten age than at any other stage of the child's play-life.

"Let me make the toys of a nation, and I care not who makes the laws," might be an apt paraphrase of a well known saying, since there would be less need for statutes to curb the misdeeds of men if a wise selection of playthings were made during the earliest years of childhood.

Evelyn Dewey has pointed out that because play makes up the bulk of a child's world, his playthings deserve the same amount of intelligent consideration from adults that they give to his studies, and that his play is vastly more important than their plans for his future, for while his parents are planning, he in his play is making his own future.

Book knowledge is an important part of one's education, but there are other means to the educational end. Play, in a sense, can sometimes take the place of work, with most creditable results. Co-operation, perseverance, and other assets so valuable in the foundations for life in a work-a-day world grow apace in the playing of games, just as positively as physical development results from the athletic activities. Properly selected toys can serve this dual development, for they can assist in the growth of both physique and character.

Evelyn Dewey points out to us, again, that toys should not be a sort of sugar plum designed to keep children quiet and out of the way, though they should be made to give them plenty to do.

In recent years there have been interesting developments in the toy industry. A delightful array of educational toys adapted to children of all ages has been placed on the market. The nursery child learns to count up to three by placing cylindrical blocks representing smoke-stacks in the holes provided in a simple wooden ship, and experiences the joy of construction and completion. A similar toy provides a sheet of board from which circles, stars and other forms have been cut. The child replaces the forms in the proper openings and perception and concentration are developed. Interesting games which teach color are available. For the mechanical-minded child there are games with hammer and nails. For the small girl with domestic leanings there are even miniature duplicates of Mother's carpet-sweeper, wash board, clothes line and clothes pins.

In the world of children's books, there is an interesting new type of picture book. Actual photographs on durable paper show pictures of the various activities which go to make up the small child's day. The three-year-old sees himself in the picture of the child who is unprotestingly eating his cereal or spinach, playing happily with his ball or saying his bedtime prayer. Books of this kind, as well as games of the type described above, are prepared by experts in child psychology with definite purposes in mind.

A talk with a sympathetic attendant in the toy or book department of any large store will bring one up-to-date in new developments in the world of children's play and will reveal the fact that a right selection of toys will not only bring pleasure to the child, but will definitely enrich his life.

Bulletin, 1919, No. 39, "Training Little Children," may be obtained by sending 15c in cash to the Superintendent of Documents, Government Printing Office, Washington, D. C. This bulletin contains 47 short articles of great practical value to parents in meeting the daily needs of their children.

A purse-snatcher wearing a beard is operating in and around Alameda, California. This wouldn't be Santa Claus getting it back, would it?

—Richmond Times-Dispatch.

Hostess: "I hope my husband wasn't rude when he asked you not to play."

Foreign pianist: "Oh, no. 'E ask me

that I not play a certain tune."

Hostess: "What did he say?"

Foreign pianist: "'E say, 'Don't play 'For ze love of Mike.'" —Exchange.

FOOD FACTS

Did You Know That:

- The average person in the United States uses about 100 gallons of water daily.
- Natives of Eastern Europe hold to a belief that to drink the milk of a red cow insures strength and success.
- The canning industry used more steel in 1932 than the railroad industry.
- Wisconsin vegetable growers have successfully used blasts of dynamite to keep the air circulating and avoid frost.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture

Puzzle Box

ANSWERS TO BEHEAD THE MISSING WORDS NO. 40

1. Starts—tarts—arts.
2. Errand—Rand—and.
3. Betrays—trays—rays.
4. Canon—anon—on.
5. Smiter—miter—iter.
6. Groped roped—oped—Ed.
7. Feared—eared—red.

A PARAGRAPH WITH TANGLED WORDS

It was early **Wen Earsy** morning, when **Rachels** and **Masleu** met on the **Unevea** and **ganchexed** their greetings. **Masleu** asked **Rachels**: "Have you made any **Wen Earsy notulissore**?" "No," **wandsree Rachels**. "I will try to do **thaw** is girth and **hevbea** myself, **hottuwi** any special **notulissore**."

—A. M. S.



Dr. John M. G. Darms, Secretary

We are starting the New Year by "looking up to the hills, from whence cometh our help, for our help cometh from the Lord God, who made Heaven and earth" and who made men, capable of loving and serving Him.

Starting right in where we left off in 1934, by announcing another chapter—First Reformed Church, Youngstown, Ohio, the Rev. Roland A. Luhman, pastor. The men are organized under the following leadership, which, according to talents and occupations, certainly promises and assures efficiency: President, John Wiebenga, district manager International Machines Corporation; Vice-President, Paul Bosch, clerk Youngstown Sheet and Tube Co.; Secretary, Allen G. Wynkoop, manager efficiency department Truseon Steel Co.; and Treasurer, Herman Bode, graduate student. Place all of this fine talent under the inspirational leadership of a progressive pastor, and you have a combination that would put life into any enterprise. How splendid to have these talents in the service of Christ and the Church in a chapter of our Reformed Churchmen's League, which is strengthened through their co-operation and fellowship. Again Ohio, like in many a presidential election, leads the way to success for the new year 1935. Welcome, brethren, and a hearty handclasp at the beginning of a New Year, the best year in the life of our League.

Sometimes it is just as important, and even more difficult, to re-organize as it is to organize a chapter of the Reformed Churchmen's League. We have just received a notice from one of our prominent pastors that he will re-organize his chapter in January. His first venture was an experiment well worth making, namely, he wanted to unite the men of his several Churches in his charge in one chapter, but it did not work. This is always difficult because of geographical distances between the Churches, a real physical problem and also because every Church, however small it may be, has a personality all its own. Possibly it is best for each Church to have a separate chapter, with affiliation and fellowship established between them all.

"I am planning to organize a chapter

in my Church this coming month—January," writes a pastor from Tennessee. Not only are the Government projects working in the Middle South, but also the men of the Church, and we are glad to have them with us as we start out in the New Year.

Brother Jacob Dietrich, the Treasurer of Chapter 78 at Pen Argyl, Pa., enclosed the following note with his check, as contribution of this chapter: "We of Faith Church certainly did appreciate the sug-

gestions and plans from your office. Although our group is small, our aim is to follow your topics and make our meetings more interesting each time." We appreciate this heartening word, which assures us that the educational feature is the heart of our work.

Now, RIGHT NOW, at the beginning of the New Year 1935, ORGANIZE YOUR MEN for study, fellowship and service. You can do nothing better.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday after Epiphany

January 13, 1935

Peter's Great Confession

Luke 9:18-26; I Peter 2:5, 6

Golden Text: And Simon Peter answered and said, Thou art the Christ the Son of the living God. Matthew 16:16.

Lesson Outline: 1. Confession. 2. Consecration.

The order of our lessons is somewhat misleading. "Great Confessions" do not come immediately after "Conversion". They come at the end of a Christian life, rather than at its beginning. They are the ripe fruit of a faith that has been tested and tried.

So, too, it was in Peter's case. He had become a disciple of Jesus at the very beginning of the Galilean ministry. Now that ministry had come to a crisis. The popularity of the Master was waning, and the opposition was growing stronger and bolder. Even the common people were turning away from Him.

We find that now Jesus began to speak of His impending death. The shadow of the cross lay in His path. From this time on, His public ministries were few. His further teaching was confined, largely, to the inner circle of His disciples. The Master was training them to carry on the work after His death. And at the same time He was testing their fitness to become the heralds of the Kingdom of God. Then as now fitness for that high calling requires confession and consecration.

I. Confession. Jesus was not solicitous about the opinions of men. The fickle enthusiasm of the crowd did not flatter or

deceive Him. The bitter opposition of the rulers did not frighten or deter Him. He was confident of the sanction of God. That was sufficient. It stamped His message and ministry with the seal of reality and eternity. And, with God, failure was impossible.

But Jesus yearned for disciples. He sought recruits for God's Kingdom, whose founder He was. And that divine Kingdom was inseparable from His person. He was the incarnation of its life. Hence the eager question, addressed to His followers, "Whom say the people that I am?"

Their reply is significant. It shows that even then, at the very beginning of Christianity, men were perplexed by the towering personality of its founder. They realized that Christ was unlike any other man they knew, both in what He said and did; and, most of all, in His consciousness and character. But they could not fathom His secret. Their answers were mere guesses at the truth—such as John the Baptist, Elias, or one of the old prophets.

So it has been through the ages. The question will not down. Who is this unparalleled personality; so poor and yet so powerful, so humble and lowly and yet so helpful and holy that men saw God Himself in that human face and form? The person of Jesus is the greatest, the most arresting fact in history. He has laid His spell ever anew upon each successive century. Perpetually, Christ is the question of the hour.

The answers of men to that supreme question are many and various. But few, if any, are trivial or unworthy. Jew and Gentile, philosophers and theologians, monks and mystics and modern scholars have pondered the problem. The titles they have given to Jesus are a testimony

to His majesty. The theological honors ascribed to Him are the crowns placed upon His head by men whom He has redeemed. They are our tribute to the majesty of Jesus, but also to the perpetual mystery of His unique personality. They describe Him, but they do not adequately define Him.

Thus men called Jesus the Baptist, Elijah, a prophet, for His ministry resembled theirs. But these titles failed utterly to express that which was distinctive and unique in the Master's life.

Then Jesus asked the disciples for their personal conviction. "But whom say ye that I am?" Did the Twelve, His intimates, share the popular uncertainty and confusion? Or had they a better knowledge of Him, a deeper appreciation of His redemptive ministry? It was Peter who replied. With his accustomed impetuosity he cried out, thou art "the Christ of God." It was a noble answer, clear and decisive. It meant that, to Peter, Jesus was truly the Messiah; not another forerunner, sent to prepare the way, but God's Anointed One, sent to establish His sovereignty of love in the heart of mankind.

Jesus accepted the great confession of the ardent Peter (Matthew 16:17). Doubtless, it meant much to the Master at that crucial time of sifting, when many were falling away. These loyal friends, at least, understood Him. Even they had still much to learn. But they loved Him, and they were loyal to Him. And it is love and loyalty to Christ that gives men a growing insight into His significance, and a deepening appreciation of His redemptive ministry. Therefore the Lord said, "Upon this rock I will build my Church" (Matthew 16:18)—upon Peter, the Confessor. Faith in Christ, like Peter's, is, indeed, the foundation of the Church. It explains its origin and its continuous growth in the past ages. And it conditions its future existence as an effective institution for the promotion of God's Kingdom.

Well did Jesus say to Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17). The eye of flesh saw merely a man, whose fortune was waning and whose fate was sealed. No one, reasoning from material premises and worldly standards could have arrived at Peter's conclusion. Only the eye of faith could see the Messiah in this lowly Jesus, even God's Anointed.

Nor is it otherwise today. Spiritual knowledge still has its own organ. That organ is not the head, but the heart. The pure in heart shall see God. Whether in nature, in history, or in Christ, only the pure in heart can see God. It is sin that blinds our vision of God. There are intellectual difficulties and mental problems in our faith in Christ, that we must face frankly and honestly. But the tap-roots of doubt and denial are moral, not mental. It takes a good man, not necessarily a learned one, to share Peter's verdict of Christ. It takes a man who hates sin, and who loves men as Christ loved them, to see that God was in Christ, reconciling the world unto Himself.

II. Consecration. Peter had voiced a noble creed. Was he ready to translate it into heroic deed? Jesus knew His ardent friend well, his impetuous devotion and his blundering limitations. He proceeded, now, to teach the Twelve a difficult lesson, even the meaning of the cross.

That cross summarized and symbolized the entire life of Jesus. It was a divine necessity for the Master as well as for His followers, because it was the cost of redemptive love in a sinful world. Jesus had already tasted repudiation and persecution. Now the shadow of death fell upon His path. And the Twelve must be prepared for similar experiences (vs. 22-24).

But Peter was totally unprepared for that difficult lesson, and quite unable to

understand it. He believed that Jesus was the Messiah. But that, to the Jewish Peter, meant power and glory. That the true Messiah, God's representative on earth, must needs suffer and die, seemed preposterous and incredible to the ardent confession. "He took Jesus and rebuked him" (Matthew 16:22).

Swift and severe was the Master's response to this blind remonstrance. "Get thee behind me, Satan," He said, for, unwittingly, blundering Peter had played the part of the tempter. Like Satan in the temptation story, he was luring the Master from the path of the Saviour to the paths trodden by men. "Thou mindest not the things of God, but the things of men," said Jesus in His rebuke (Matthew 16:23).

What are "the things of men" that Peter so blindly coveted for Christ, and which he so confidently expected to share with Him? Their common denominator is selfishness and self-aggrandisement. But "the things of God" are a love that counts no cost and spares no sacrifice in order to save men from sin. "If any man will come after me, let him deny himself and take up his cross daily, and follow me" (v. 23). Thus Jesus concluded His teaching of the Twelve on that memorable occasion.

His demand still stands. Disciples of Jesus must confess that He is the Christ. But confession is not enough. Without consecration, that confession is meaningless and powerless. Not the logic of our creeds, but the loyalty of our lives will convince men that Jesus is, indeed, God's Anointed. And loyalty to Him means loyalty to a love that never sought its own. It means consecration to the cause of Christ, whose cost is service and sacrifice.

Peter was not the last of Jesus' disciples to realize the difficulty of mastering that deepest of all His truths. Yet only as we learn it shall we find the way that leads to Christian manhood, and to life eternal. For "whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it." Only as we live that truth, and thus teach it to others, shall we truly confess Christ and commend Him to men as the Saviour of the world.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 13: What Do I Know About Prayer?
Luke 11:1-13

My knowledge of prayer may be based on theory or on practice. I may read tracts and sermons on prayer; I may hear others telling about prayer and I may know something about the theology, or the philosophy of prayer. I may even learn something about the rules, the structure of prayer, but then I know actually very little about it. It is all second hand knowledge. It is only when I pray myself, when I personally commune with God and pour out my soul before Him, that I really come to know what prayer is. I may not be able to give a definition of prayer, I may not be able to explain it or to account for it, but I am praying and that is enough. The deepest experiences of our lives, the inmost feelings and desires of the soul we can never fully explain. There are certain things which we do simply because we were made that way. Now prayer is one of these things that cannot be explained. Instinctively the soul goes out towards another, just as the child turns instinctively to its mother's bosom. We were made by God and for God and our hearts go out towards God, just as the magnetic needle turns towards the North Pole. Prayer is man's native breath, it is the child holding fellowship with its heavenly Father.

Prayer is far more than petition. It means more than asking favors from God.

It is something quite different than a method whereby we seek to use God for our own ends. Some folks who have this narrow and perverted idea of prayer are constantly asking whether prayer is ever answered. Of course, if prayer simply means to get something from God, then we may ask that question. But prayer means a great deal more than this.

Prayer is the exposure of the soul to God. It is the set of the sail of the soul. It is the attempt to integrate our thoughts and wills into the mind and will of God. It is a process of identification, of unification. Spirit blends with Spirit. Our souls go out to meet God and Heaven comes down to greet them.

Now, there are many elements and factors which enter into prayer. Some of these are, adoration, confession, thanksgiving, supplication. Sometimes a prayer may be wholly praise, sometimes only an expression of purpose. Sometimes it may be simply talking with God. Indeed, it may be only a sigh, only a silent meditation. It may be only a word, it may be a loving thought, a holy aspiration. Surely the value of prayer does not lie in much speaking, not in the repetition of pious phrases. It is not a matter of airs and attitudes, not of forms and ceremonies, not of times and seasons.

Jesus taught us many things about prayer. He prayed Himself and if we would know what prayer really is we must study Him at prayer and also listen to what He has to say about it. There were those in His day who made long prayers, who were professional prayers, who loved to stand in the synagogue or at the street corners and pray. They prayed according to rules and rubrics. But their prayers were vain repetitions. They prayed to be seen and heard of men. Jesus condemned all this and called it hypocrisy. It was a form of self exploitation and bordered on blasphemy. The disciples were greatly impressed by the way in which the followers of John the Baptist prayed and they asked Jesus that He would teach them how to pray. It was then that He gave them that model prayer which we call "The Lord's Prayer," which is really only an outline, a suggestion of what should constitute a true prayer.

Whether Jesus Himself ever used this prayer we do not know. The great prayer of Jesus is recorded in John 17. But the disciples became men of prayer. Study the Acts of the Apostles and see what a great and vital part prayer played in their lives. They were praying when the Holy Spirit came upon them on the day of Pentecost. They continued steadfastly in prayer. They prayed and prison doors opened for them; they prayed and great doors of opportunity opened to them. When Paul was converted, the one mark by which Ananias the devout disciple was to know him was by "Behold he prayeth." The Epistles of Paul are full of prayers which he folds in with those letters to his Churches. He writes to Timothy: "Never give up praying." The early Church therefore was a praying Church, and wherever and whenever men and women pray great results follow. We can do everything after we have prayed, but we can do nothing until we pray. Prayer thrusts workers into the field, releases money for the work, prayer makes it possible for God's will to be done on earth as it is being done in heaven.

The person who prays knows best what prayer means and what it accomplishes. Those who pray gladly testify what it has wrought in their lives. Those who do not pray will never understand this. To speak with One whom we do not see may seem foolish to some folks—but those who practice the presence of God and hold fellowship with Him are persuaded of its wisdom and power. Prayer works. It accomplishes something. It makes a difference.

If you are not a praying man or woman, begin it now. Just speak to God. Expose

your whole being to Him. Make Him your friend, your confidant. Tell Him your love for Him, give yourself in loving obedience to Him, ask Him to help you in doing His will and then as sure as you live something will happen in your life. You will come to know what prayer means.

CATAWBA RECEIVES NOTABLE COMMENDATION

(Continued from Page 2)

things: "Service of a business manager who is diligent in collection of student accounts, the devotion of a very competent faculty, an excellent president, and income-producing investments of endowments."

An outcome of this study which is of great importance and highly gratifying to the college is this: in 1928, when the college was admitted to the Southern Associa-

tion, membership was made conditional because the college did not fully meet the standard pertaining to endowment. But at the recent meeting of the Association at Atlanta in December, in view of the excellent academic work being done, this condition was removed, and the college now holds full and unconditioned membership. This action was taken as the direct result of the survey by the committee.

We must not interpret this action of the Association as providing an opportunity to let down in the efforts to meet fully the financial requirements. On the other hand, this high approval of the work of the college should be the stimulus to all friends of Catawba College to rally to its support and to place it speedily upon a financial foundation which will enable it to render a still greater service.

—Allen K. Faust.

NEWS OF THE WEEK

Mrs. Henry W. Elson

A country-wide increase in Christmas sales of 16 per cent over a year ago was reported by the National Retail Dry Goods Association in a "flash" survey covering the holiday trade of member stores in 70 cities from Nov. 30 to Dec. 15.

The Privy Council, meeting in the presence of Emperor Hirohito Dec. 19, unanimously adopted a report of its inquiry committee recommending that Japan serve notice that the Washington Naval Treaty should terminate on Dec. 31, 1936.

Sixteen men were successfully taken off the stricken Norwegian freighter Sisto Dec. 18 and transferred in tossing seas to the liner New York at a point about 660 miles north of the Azores.

Attempts by Communists to spread dissatisfaction and even mutiny and rebellion among the country's armed forces were reported Dec. 18 by army and navy officers to be causing real "concern".

Eugene R. Black, 61, former head of the nation's Federal Reserve Bank System, died at his home in Atlanta, Ga., Dec. 19.

Thirty nations have ratified the Argentine Anti-War Pact, according to an announcement by Carlos Saavedra Lamas, Foreign Minister, made Dec. 19 on receipt of notification of ratification by Portugal and the Balkan Entente. The pact condemns aggression, outlaws violence in the settlement of territorial questions and declares that the signatories will not recognize territorial arrangements not peaceably arrived at or the occupation or acquisition of territory by force.

The Navy Parley ended in London Dec. 19 with the United States policies backed by Great Britain. Japan has not achieved her objective, which was to obtain the consent of the two other powers for her to have naval equality with them instead of the lesser strength allotted to her in the Washington Naval Treaty of 1922.

Seamen working swiftly removed 122 passengers Dec. 19 from the Dutch steamer Orania just before she sank in Leixoes harbor after she had been struck by the Portuguese freighter Loanda.

Mrs. Franklin D. Roosevelt, members of the Cabinet circle and scores of other friends attended the funeral of Mrs. Mary Harriman Rumsey, Dec. 19, widow of Charles Cary Rumsey, the sculptor, chairman of the NRA Consumers' Advisory Board and Junior League founder.

Masanao Hanihara, 58, Japanese Ambassador to Washington from 1922 to 1924, died at Tokyo, Dec. 19.

Dr. Willis R. Whitney, organizer of the research laboratory of the General Electric Company at Schenectady and former pres-

ident of the American Chemical Society, will receive the Edison Medal for 1934.

The largest airplane ever constructed in the United States and the largest transport airplane in the world had its first test over the Chesapeake Dec. 20. The craft was built for transpacific service and will carry 52 persons.

Payment of \$1,300,000 to American citizens in settlement of their claims against Turkey for property and business damaged in the World War was agreed upon Dec. 20. The agreement, signed by representatives of the two nations, provides that payments shall be made in three annuities without interest.

The agenda of the League Council's session opening Jan. 11, under the presidency of Tawfik Rushdi Bey, Turkish Foreign Minister, was published Dec. 20. The agenda includes 27 items, the main one being the Saar plebiscite.

Seven persons were killed in the wreck of the Dutch airliner Uiver, nicknamed the "flying hotel". The charred remains of the big American-built plane were found by British Royal Air Force fliers in the middle of the Syrian Desert, Dec. 21.

Incited by rumors of an alleged case of international espionage for which Catholic priests were blamed, several hundred inhabitants of the Island of Anami-oh Shima destroyed several Churches, according to the newspaper "Kokumin", Dec. 22.

The recently discovered star, Nova Herculis, 1934, has now reached a brilliance which puts it among the 12 stars in the whole sky, according to Professor Harlow Shapley of the Harvard Observatory.

The Rev. Dr. Augustus F. Beard, the oldest Yale alumnus and the oldest Christian minister in the United States, died at Norwalk, Conn., Dec. 22. He was 101 years old on May 11.

The League of Nations Mandates Commission, in a report on its November meeting which it will give to the Council in January, briefly finds unsatisfactory Japan's explanations of her present policy in her mandated islands.

The past fiscal year saw definite improvement in the business and financial state of the nation, Secretary Roper informed the President Dec. 23 in his annual report as head of the Department of Commerce.

Senator Carter Glass, in a scathing letter made public Dec. 23, declared that the Federal Reserve Board and the Federal Deposit Insurance Corporation had usurped the power of Congress in including non-member State banks in their order recently reducing interest rates.

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Conviction that the United States sooner or later will "fall into step with 60 other nations" and join the World Court is expressed by Attorney General Cummings in the foreword to a pamphlet, published Dec. 23 by the American Bar Association.

Three persons were killed and 14 injured in a wreck of the New York Central Railroad's midnight express Dec. 23, near Delaware, Ohio.

The closing days of 1934 find over 25,500,000 persons, one out of every 5 in the nation, looking to the Federal Government for aid or earned income. They include all Federal employees and those who are receiving full or part assistance from Washington work or relief funds.

George W. P. Hunt, 7 times Governor of Arizona and former Minister to Siam, known as "Old Roman", died at Phoenix, Ariz., Dec. 24.

Sweden has made a great gain in national economy. So solvent has Sweden become that she no longer has any foreign debts. The last \$13,000,000 of a \$30,000,-

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000 loan, not due until 1954, has been paid off.

Mrs. Carrie Chapman Catt, dean of woman suffrage workers, announced Dec. 24 her annual choice of the 10 outstanding women of the year. Mrs. Catt will be 76 years old on Jan. 9. Mrs. Franklin D. Roosevelt heads her list. Miss Perkins, Secretary of Labor, comes second, and Mrs. Ruth Bryan Owen, Minister to Denmark, third.

Argentina's foreign trade increased 28.5 per cent in the first 11 months of this year over the corresponding period last year, according to a recent report of the Bureau of National Statistics.



Miss Rosa E. Ziegler, Editor
440 N. 7th St., Lebanon, Pa.

Thanksgiving Day in Sendai, Japan. Every autumn all Japan celebrates Thanksgiving Day on Nov. 23, a very old custom. It is a holiday for schools, offices, and banks, when the people go to the shrines to give thanks for all the crops. It is the custom of many Churches to have a Christian Thanksgiving service on the Sunday nearest this native festival. This year, on Nov. 25, the Sendai S. S. united with the Church congregation of North Japan College in a service of Thanksgiving. The Chancel was decorated with grains, fruit, flowers and vegetables, afterwards to be distributed to some poor families of the city. There are about 135 pupils in this Church School and the adults present numbered as many or more. The children took an active part in the service. Hymns of Thanksgiving were sung, there was a children's choir, children carried the offering plates—doing it just as carefully as the grown-ups. Pastor Akaishi preached a good children's sermon about thanking the giver of all gifts. The adult choir sang an anthem of praise. The offering was given to the Famine Relief Fund now being raised to help the farmers of North Japan, many of whom are in great distress due to the failure of crops during the past season. Cold and rainy weather just when the grain needed heat and sunshine caused this to be a famine year for many. Even though many are near the starving point, others felt the need of giving thanks for the blessings received. (Taken from an article sent us by our Miss Mary Gerhard in Sendai.)

The W. M. S. of Gettysburg Classis, Potomac Synod, held a combined Institute and Workers' Conference Nov. 2 in Christ Church, near Littlestown, Pa., Rev. H. H. Hartman, pastor. Mrs. Paul D. Yoder, president of the Classical Society, presided. Mrs. Anna Jarrell of Washington, D. C., treasurer of the W. M. S. of Potomac Synod and also treasurer of the W. M. S. G. S., gave a very pleasing address. Miss Carrie Kerschner, in her fine manner, gave valuable information of the departmental secretaries of the Classical and local societies. The Conference was a great inspiration to the women present. It was also a great incentive to the departmental secretaries, and gave added inspiration to the workers to do better work in building the Kingdom of God in the future. The fellowship of workers during the lunch hour when ideas and suggestions were exchanged while seated around the table, brought encouragement to every worker, whether from a small or a large society.

A Winnebago Indian Meeting was held by the combined Missionary Societies of

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Lebanon, Pa., on Thursday evening, Dec. 6. The ladies met in the social rooms of St. Mark's Church, Lebanon, and a fine program was enjoyed which consisted of talks about our Indian school work and musical numbers. Each society contributed some part of the program. An assortment of Indian baskets, made by the Winnebago Indians of Wisconsin had been received from Rev. Ben Stucki and these baskets were on sale on this evening. The friendly fellowship of the ladies from different parts of the city was enjoyed during the serving of refreshments and the sale of the baskets. \$35.10 was realized from the sale and was sent direct to Rev. Mr. Stucki and many of the Lebanon women are pleased with their lovely market bas-

kets, shopping baskets and sewing baskets.

The Good Shepherd Church, Boyertown, Pa., held a very impressive Thank Offering service on Nov. 25, with Rev. Dr. Charles E. Roth of Reading, as speaker. The attendance was unusually large and the Thank Offering amounted to \$308.47.

A joint meeting of the W. M. S. and the G. M. G. of St. Paul's Church, Westminster, Md., was held on Wednesday evening, Dec. 12, in the lecture room. An oriental atmosphere prevailed during the evening, being carried out in decorating, costuming, entertainment, study period, social hour and other details. The members arrived wearing Japanese costumes and were greeted by Misses Truth and Kathryn Maas, attractively attired in oriental costume. All members united for the study of "Orientals in American Life." Mrs. J. Albert Mitten was in charge of the study with various other members participating in the discussions. Miss Elizabeth Leidy, president of the Guild, read the Christmas story, interspersed with hymns and solos. Then each Guild member went to a small Christmas tree, where they took paper cut-outs. On the under side of these ornaments there appeared various readings concerning the work of the Evangelical Societies. These readings were given as they took them from the tree. During the social hour, refreshments of chicken chow mein, tea and wafers were served. Another interesting feature was a display of Japanese articles.

FRANKLIN AND MARSHALL CELEBRATES CHRISTMAS

The annual Christmas musical of Franklin and Marshall College was held in Hensel Hall, Dec. 17, with a number of solos by Mrs. Elsa Meiskey and selections by the college symphony orchestra. President Apple referred with feeling to his recent resignation, reminiscing briefly on the 25 years of his administration.

A college vesper service was held under the auspices of the Student Christian Association the preceding Sunday evening in the chapel of the Theological Seminary, with special music under the leadership of Dr. Harry A. Sykes, head of the department of music of the Theological Seminary. The Student Senate held its annual Dime Drive to provide toys for needy children in Lancaster.

The morality play, "Everyman", was presented with excellent effect by the Green Room Club in Hensel Hall the evening of Dec. 14.

At a recent meeting of the Thomas C. Porter Scientific Society, an address was given by H. Mortimer Shepherd, '37, on "Cellophane", at the conclusion of which, members ate this product in the form of flakes to demonstrate that it is edible. The Goetheans won the annual inter-society spelling bee over the Diognothian representatives in a recent contest.

The Franklin and Marshall cross country team concluded an undefeated season by defeating Swarthmore, 16-39, winning the Central Pennsylvania Collegiate Conference title for the third consecutive year. This team has not suffered a defeat in over two years.

The 45th annual season of football at Franklin and Marshall has proved to be the best for twelve years, with eight victories and only one defeat. In view of the fact that Rutgers and Lafayette were among those defeated, in addition to the Conference victories, the schedule may be regarded as sufficiently difficult to make the results highly creditable to Coach Holman and the team.

Especially interesting attaches to the Rutgers and Lafayette games, which had been arranged on a two-year contract. Last year they defeated Franklin and Marshall 10-0 and 12-0, respectively. This year the tables were turned and Rutgers was defeated, 7-0, and Lafayette, 14-0.

The game with Ursinus at Collegeville was the only defeat, and is hard to explain

except on the basis of over-confidence on the part of the Blue and White players, together with the superior fighting spirit of Ursinus.

In the other games, the Franklin and Marshall machine clicked and ground out large scores, giving it a rating as the 3rd highest scoring team in the country, with 218 points to its opponents' 18. This is only second to the 1922 team, captained by Freshman coach J. Shober Barr, '24, which rolled up 279 points against its opponents' 32, as the highest scoring team in the country.

The department of economics and business administration has announced the offer of two prize contests, one for the William H. Hager prize, and one, the Woods prize in economics. The former includes three prizes, \$25, \$15, and \$10 and the subject of the essay will be upon "Price Control vs. Price Fixing and the Effect upon the Consumer." The Woods prize is the income of an endowment of \$1,000.00 made by Theodore M. Wood, Chambersburg, Pa. The English department also announced the Hensel Memorial prize on the subject of "Eugene O'Neill as a Dramatist." The essay is to consist of from 2500 to 3500 words. The subject of the Landis Prize in History is "The Contribution of Pennsylvania to American Culture."

—Robert J. Pilgram.

AUTHORITY

Frequently the members of the former Reformed Church in the United States have been heard to say, "We need more authority. Behold the adherence to system and obedience to authority in the Catholic Church. People seem to want it." In spite of the fact that we have had the highest authority, viz., that of love, the writers of the new constitution for the Evangelical and Reformed Church, who invite suggestions, will do well to be investing certain officials with such authority as promises to make for larger efficiency. We, therefore, venture a few suggestions:

In the first place, our Synods might just as well be abolished. Their main functions seem to be oversight of educational and benevolent institutions. Education, especially theological education, could be more efficiently supervised by General Synod, and the expense of conducting Synods saved. Benevolent institutions could be conducted either by General Synod or by Classes. Some Classes could then be made larger, and the presidents of General Synod and of the Classes, if the old terminology will be used, could give full time service and be charged with administrative and other functions. These presidents, together with certain advisors or counsellors, could be invested with such authority as our constituency craves.

The president of each Classis or district, together with another minister and a layman, could well be constituted a Stationing Committee for the placing of ministers. After consultation with a committee of similar size from the consistory, this joint committee could present to the congregation three men, not less, but never more, from whom the congregation could select a pastor. The work of stationing ministers could thus be done efficiently and without some of the present shortcomings. Charges do not now know which ministers to contact, and how. Ministers do not know which congregations to contact, and how. There are too many self-appointed men pulling wires. Sometimes as high as eighteen candidates are heard by a congregation, which remains vacant by far too long, and frequently becomes a nest of as many factions as there were candidates. Ministers are also pitted against each other as if they were cheap politicians. Let us not forsake the authority of love, but let us have more common sense efficiency in the United Church.

Purd E. Deitz, in "The Reformed Evangel"

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BOOK REVIEWS

Modern Man's Worship. By Bernard E. Meland, Professor of Religion and Philosophy, Central College, Fayette, Missouri. Published by Harper & Bros., 1934. \$2.50.

The year 1928-29 at Marburg under Friedrich Heiler and Rudolf Otto, supplemented by wider Continental and American observations in the fields of theology and worship, and what appears to be some very incisive thinking of his own, have enabled Dr. Meland to produce this more-than-ordinary treatment of a subject that bids fair to be overdone in these years of our Lord.

The work is divided into three parts: a descriptive section devoted to "The Renaissance in Religion", and constructive discussions of the approach to reality and of the method and motivation for a satisfying worship. The first section describes the revival of interest in worship: the High Church Lutheran movement under Heiler; the less Roman-ward movement under Rudolf Otto; the move toward reform among French Protestants; and, most striking of all, the variety of movements in Continental Catholicism which are one in seeking a more real congregational participation in worship. He treats also the more familiar movement in America. The one fruit of his description is the impression that that oft-recurring hunger of man's soul which has many a time preceded a revitalization of religion is once again operative. One finishes this part of the book with hope.

In the constructive section of his book the viewpoint espoused by Dr. Meland is best expressed in his own words: "If I were to call my thoughts by a name, I believe the phrase *Mystical Naturalism* would best describe them: natural, in the sense that I take the universe, described by the sciences, as the natural home of man, and the environment in which he must fulfill his life; mystical, in the sense that I affirm the possibility of having religious relations with the *Cosmic Phase* of man's world."

Dr. Meland is obviously and confessedly indebted to Prof. Wieman, under whom he once studied. This reviewer's opinion is that pupil has surpassed teacher both in the appealing style of his presentation and in the evident note of mysticism which one has missed in Dr. Wieman. And yet, as one lays down the book, man as here presented is "an earth creature"—nothing more. Religion, too, is of the earth earthy. This beautiful book needs a complement. Perhaps, having read it, one should follow with a re-reading of Baillie's "And the Life Everlasting". And having read that, one will likely go back again and again to Dr. Meland.

—James E. Wagner

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OBITUARY

MRS. FRANCES M. ODENWELDER

Mrs. Frances M. Odenwelder, widow of William L. Odenwelder, died at the home of Rev. Dr. and Mrs. W. H. Wotring, Dec. 15. She was the oldest member of St. John's Congregation, Nazareth, Pa., aged 92 years, 8 months and 5 days. Throughout her long life she was affiliated with the Reformed Church and was one of its most faithful and devoted members, sharing in a large way the support of the local Church and the work of the Church at large. "The memory of her blessed life falls upon all who knew her as a heavenly benediction." The service was conducted Dec. 18, 2 P. M.

—W. H. D.

REV. J. DUDLEY MAEDER

Rev. J. Dudley Maeder was born June 17, 1859, at Mahone Bay, Nova Scotia, Canada; died at Salisbury, N. C., Nov. 5, 1934; aged 75 years, 4 months, 18 days. His parents were Captain Elias Maeder and Mrs. Gertrude Strum Maeder. On his father's side he was descended from a line of sea-captains and ministers of the Gospel, of Canadian pioneer stock. His mother was born in Canada, but was of South Carolina and Virginia ancestry. October 5, 1880, he was united in marriage with Miss Mina A. Hirtle. He is survived

by his widow; one daughter, Miss Viola E. Maeder; a son, Frank, these living at Salisbury, N. C.; one other son, LeRoy, of Quebec, Canada; one sister, Mrs. Wm. E. Lancaster, of Salem, N. H.; one brother, Captain Avard Maeder, of Canada; there are also 3 grandchildren.

In his youth Mr. Maeder attended the schools of Canada. Eventually he graduated from the theological seminary of Mount Allison University, Sackville, New Brunswick. He was of a deeply religious nature and he began in his own way to hold religious services when quite young and he conducted preaching services several years before he was regularly licensed and ordained. He became a member of the Nova Scotia Methodist Conference June 20, 1898. While connected with this conference he served Churches in Fort Lawrence, Shubenacadie, Louisburg, Mulgrave, River Hebert and Selma. Later he was transferred to the Bermuda Islands where he was engaged in missionary work several years. Eventually (date not known) he came to the United States and became a naturalized citizen. He took up a course of study at Drew Seminary, Madison, N. J. Following his studies here he served brief pastorates in New York state; also in New Jersey and Vermont.

In 1923 the Rev. Mr. Maeder's name appears on the roll of ministers of East Pennsylvania Classis, Eastern Synod, but without a charge. August 17, 1923, he was received from this Classis by the Classis of North Carolina, Synod of the

Potomac, and on this date a call to him from the Gilead Charge was confirmed. He remained pastor of this charge until July 20, 1925, when he resigned. Following his resignation he lived in retirement until his death, but his deep interest in the progress of the Kingdom continued without abatement. It was always a great joy to him to attend the meetings of Classis and Synod, and once or twice, though not a delegate, he attended the sessions of the General Synod.

Deceased had many of the marks of the true scholar. He delighted in the Hebrew and Greek languages. A few years ago he wrote a booklet and published same under the title: "Christ and the Chosen People." He translated many selections from the original languages and gave the interpretation of the words and phrases. He was a diligent student of the Holy Bible and gave much time to study of the Book.

Funeral services were held from the residence at 230 West Henderson street, Salisbury, Nov. 7, in charge of Rev. George T. Fitz, pastor of the Salisbury Church, which the Rev. Mr. Maeder attended regularly during his residence in that city. Other ministers attending the funeral were: Revs. Dr. A. K. Faust, Dr. L. A. Peeler, Milton Whitener, L. O. Carbaugh, R. C. Whisenhunt, H. C. Keller-meyer, J. H. Keller, of our denomination, and Rev. Mark Milne, of the Episcopal Church. The body was buried in Chestnut Hill cemetery in Salisbury.

—J. C. Leonard.